Together

Gen. Carlos P. Romulo:

The UN Needs More Muscle

In color: Ewha in Korea

The Midmonth Magazine for Methodist Families November 1957

Together

Established in 1826 as CHRISTIAN ADVOCATE

The Midmonth Magazine for Methodist Families

"Is thy heart right, as my heart is with thine? . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

John Wesley (1703-1791)

NOVEMBER 15, 1957 *Vol. 1, No. 14*

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Under New England's bright blue skies, the rich colors of a new Thanksgiving season frame the clean, white lines of a church spire—symbol of man's faith, eternal as the forested hills beyond the town. This photo of the countryside near Stowe, Vermont, was taken by Mack Derick.

Bounty of the land at harvest time adorns chancel at the Methodist church in Blaine, Wash. Photo by the Rev. J. Warne Sanders.

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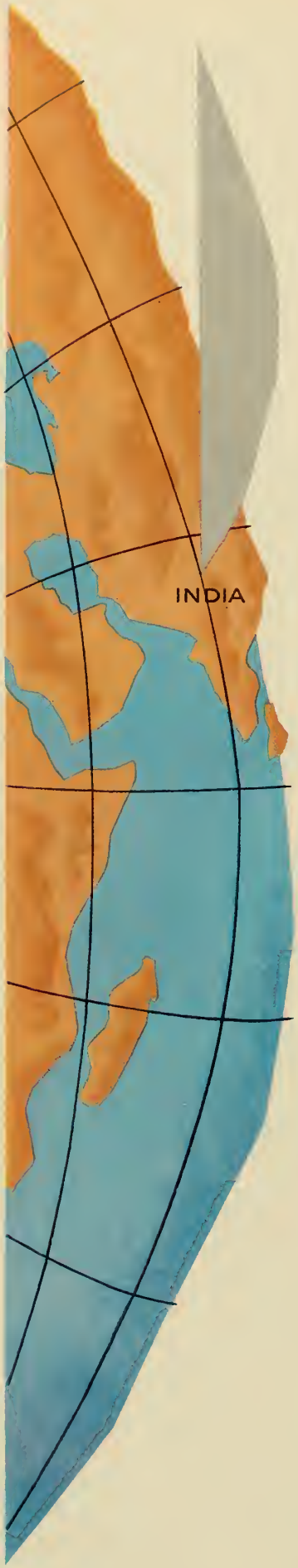
O God, our father, in the hush of this moment our heads are bowed in thanksgiving. We rejoice in the beauty, fertility, and strength of our nation; in the blessings thou hast bestowed on this family and this home. Father, who hast blessed us in seedtime and harvest, guide us and keep us together in thy name. Amen.



IN THE DECEMBER ISSUE . . .

Together takes you half-way 'round the world to a unique CHRISTIAN ART EXHIBITION

Next month, *Together* marks the Christmas season with publication of "The Life of Christ, from Annunciation to Ascension," an eight-page, full color pictorial report on art in India . . . one of a number of memorable features that make the December issue—and every issue of *Together*—a magazine worth saving.

Together is also a magazine worth giving . . . to hospitals, libraries, colleges, institutions—wherever *Together* can reach out with the message of Christ and the church. All Family Plan churches may add gift subscriptions to their list at the same $2.00 a year All Family rate. Or, gift subscriptions may be sent in direct at the regular $3.00 a year rate. Gift announcement cards will be sent on request.

Together 740 North Rush Street, Chicago 11, Illinois

The midmonth magazine for Methodist families

Selected Bits from Your

Letters

Most Readers 'Not Mature'

MRS. H. L. SHOOK
McPherson, Kan.

Being a booklover, I want to read the reviews, but I find Bishop Kennedy's reviews disappointing. . . .

If he chooses to read such books, that is his affair. But why thrust them on your readers, who are looking for the best and not the worst. I do not agree that most readers are mature enough not to have their characters spoiled by reading such books. There are many youthful readers whose characters are being formed.

Tolerance + Love = Christianity

WENDELL L. WHITESIDE
Washington C.H., Ohio

I am especially happy to see that there is progress among Methodists in breaking down the taboos that have been stifling our personalities and capacity for tolerance. Bishop Kennedy's stand on censorship [September, page 57] is commendable. The more we try to censor what people read and have or see, the more will people eagerly attempt to circumvent censorship and seek evil. God makes us responsible for choosing right from wrong. It is not for any man to appoint himself as judge of another's choice.

We must learn to respect others' ideas. This is tolerance. Tolerance fosters love. Love in the true sense is Christian.

Mrs. Sanger's Ideas Are 'Silly'

ALEX HAMILTON
Eldorado, Ill.

Disregarding the moral and spiritual questions involved in Margaret Sanger's *Too Many People* [September, page 16], the ideas are silly. America can easily produce twice as much food. The world can be made to produce 10 times as much as it now produces.

Malthus, 150 years ago, made similar predictions. He was wrong. Apparently Mrs. Sanger's real purpose was to air her views on birth control. She should be more concerned about greater production and a more equitable distribution of the necessities of life.

Not Too Many—for God

H. A. MUNDINGER
Stevenson, Wash.

I read with interest *Too Many People*. To say there are, or ever will be, too many people is a reflection on God. It is like saying he is taking on too big a job.

We have bungled our part of this task with a distribution system which destroys food in one place and lets people starve only a few hundred miles away. . . . Let us not try to hide our greedy ways and careless actions behind the excuse, "too many people."

Planned Parenthood Needed

MRS. GRACE A. REED
Plainville, Kan.

Too Many People by Margaret Sanger strikes me as being revolutionary, to say the least. Planned parenthood would be the least controversial remedy to this problem of world overpopulation if it can be planned successfully.

My nephew, serving in Korea, told how the natives would march along with them. It was not unusual to see expectant mothers dropping out of line long enough to give birth to a healthy baby beside the road, only to leave it crying lustily on the ground to die while she rejoined the ranks of refugees.

At our exclamations of horror, my nephew explained that it was the only human thing to do. These Koreans couldn't feed those who were able to walk; why drag out another life of misery to its bitter end?

A Salute to Mrs. Sanger

ROBERTA MILES
Flemington, Mo.

I want to stand up and be counted on commending you for *Too Many People* by Margaret Sanger. You have done a big thing! We must have more writing of this kind to save us from the peril confronting us. The Methodist Church has pioneered in everything and it will have to pioneer in this.

Yes, Methodists are one of the few churches that have taken a favorable stand on "planned parenthood." Its most eloquent critic is the Roman Catholic Church.—EDS.

No Time for Baby Sitters

MRS. D. P. HALEY
Sacramento, Calif.

I am in hearty agreement with Dorothy Van Ark's fine article, *I Can't Afford a Baby Sitter* [September, page 47].

In our three years of marriage, my husband has held a succession of tem-

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porary jobs and it has been a great temptation to leave my children, ages one and two, in the care of a baby sitter and go to work. Had I done this I would have missed helping my children grow from infancy into childhood and they would have missed their mother even more. Now that our future is more secure I am glad that we have scrimped to be together as a family.

One Way to Get an 'A'!

BARBARA FLOORE, *Student*
El Cajon, Calif.

Thank you for the material on Indian education in *America's Indians Get a Chance* [February, page 31]. I am sure this had much to do with my getting an 'A' on my term paper.

We Stand Corrected—Almost

G. F. HUBBARTT
Warren, Ind.

In the picture feature, *The Wesleys in Georgia* [September, page 34], you state they had black hair. Dr. James R. Joy, long editor of *The New York Christian Advocate*, an authority on Methodism, says in his book, *John Wesley's Awakening*, that he had auburn hair. . . .

We suggested "dark" hair, not "black." But we're thankful for sharp-eyed readers.—EDS.

Church Worker's Silent Assistant

DOROTHY HIMES, *Parish Worker*
Lancaster, Ohio

As I go about the parish, it is interesting to note how eager the people are not to miss a single issue of TOGETHER. When their subscription expires, they call asking that their renewal be sent in at once so that they will not be without the latest copy.

We're delighted to have such letters as yours, Miss Himes, for we like to think of TOGETHER *as what one church worker calls "my silent assistant."*—EDS.

TOGETHER Needed Overseas

VERNON W. THOMPSON, *Governor*
State of Wisconsin, Madison, Wis.

Having just seen your issue featuring the many color photographs of *America the Beautiful* [August, pp. 33-42], I congratulate you on this inspiring presentation.

These photographs capture the beauty and bounty of our greatly blessed land. I was particularly touched by the picture of Mrs. Eva Wintermute. It is a stirring reminder of the sturdy, God-fearing pioneers. . . .

I am sure that your readers will be sharing this lovely issue with their families and friends. Undoubtedly, many will send it to friends in other countries because it will help them to understand our nation and our way of life.

Eye Opener for English Girl

HAZEL M. ROBINSON
Maidenhead, Berkshire, England

I had not previously thought about America as a beautiful country but rather as a land where people were too busy making dollars to bother about their surroundings. Obviously, I was wrong. I have learned a good deal from the articles and photographs in *America the Beautiful* that cannot be learned from books written about your land.

This is an ideal Methodist family magazine. There are features of interest for all members of the family. I am 19 and a Sunday-school teacher and am interested to read the activities of Methodists in America, particularly of my own age group.

God Bless Beautiful America

MYRON E. COE
Shawnee, Ohio

Congratulations on your photographic story of *America the Beautiful*. With even some church groups refusing to recognize our flag, it was a pleasure for me to see our church beautifying it and our country so ably in color.

Wants Anthem Retained

R. E. CURLEY
Clearfield, Pa.

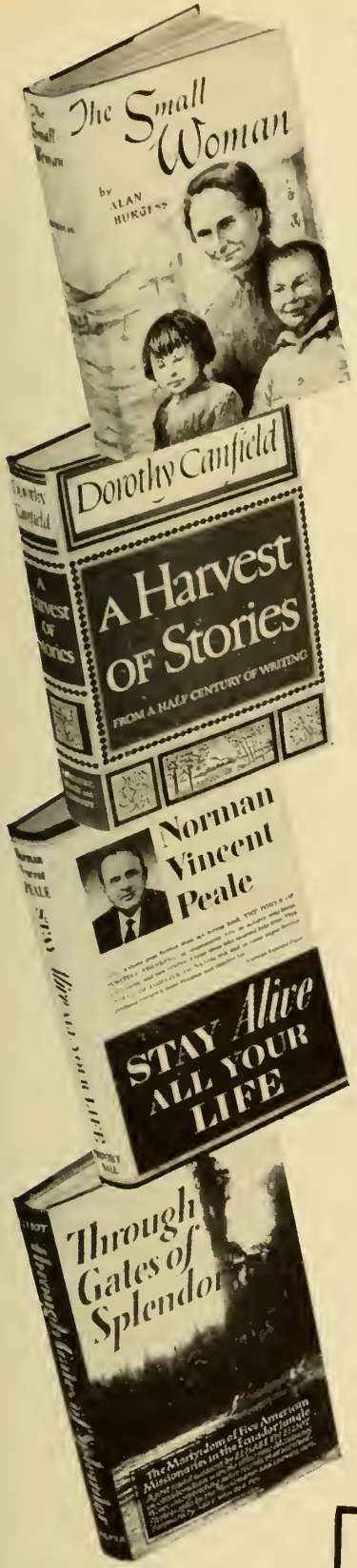
Carl D. Soule's letter in September states that *America the Beautiful* should replace *The Star Spangled Banner* as our national anthem and deplores the lack of religious quality in the present anthem. What about the last verse where the author mentions the "Power that hath made and preserved us a nation," also, "And this be our motto, 'In God is Our Trust.'?" If it were put to vote, the great majority of Americans would want *The Star Spangled Banner* retained. . . .

No Longer 'Cannibal' Isles

MRS. SUSAN W. RICE
Claremont, Calif.

Having recently returned from a trip of three months to the South Pacific islands, I was delighted with the article, *The Tonga Islands* [August, page 74].

The thing that impressed me most at Suva, seat of the island government, was the new Methodist Church. It is built of stone, with pulpit, altar, and baptismal font of beautiful native wood. The cornerstone was laid in 1953 by the grandson of the chief who ceded the islands to Great Britain. The seating capacity is 600 and it is filled every Sunday—with a choir of 110. And only



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100 years ago they were known as "cannibal islands!"

Let's Go to the Bird School!

MARY PHILLIPS BUCKNER
Lemont, Ill.

Betty Hall's article, *Bird Watchers Help Build a Church* [September, page 64], is an answer to my prayer that more people become acquainted with birds. To know birds is to love them. To love them is to expand love itself, for as we learn to appreciate the beauty and song of these little neighbors, we develop our faculties for greater appreciation of all nature, and of the wonder of the universe, including ourselves—the human family.

St. Francis certainly would have given your words a hearty "Amen!" So do we.—EDS.

Why Not for Your Church?

GEORGE M. DOCHERTY, *Minister*
New York Ave. Presbyterian Church
Washington, D.C.

I was happy to read in TOGETHER about the Bible-opening ceremony in our church. It was good of you to print it, and Miss Hastings to write it. I hope it may encourage others to recognize in this symbolic way the Word of God.

The Bible-opening ceremony is described on page 49 of the August TOGETHER. *See* The Link.—EDS.

Smiles in Her Mailbox

ARDITH THOMPSON
Artesia, Calif.

No matter how bad I feel, when TOGETHER comes I feel like just bursting with happiness! The cover pictures are lovely, so real and human, always with happy people. I love every part of it. I can't imagine how one magazine can have so much. Thanks for making me smile again.

Should Be Required Reading

MRS. MARION MASON
Mankato, Minn.

I have never seen such a beautifully illustrated magazine with so many interesting articles. TOGETHER should be required reading for every Christian.

What TOGETHER Is Made For!

MRS. W. H. McKEAN
Kansas City, Mo.

You would be shocked to see what I am doing to your beautiful magazine. I hack, cut, stick, and paste—and pin up. It is so full of wonderful ideas for young people. Already my scrapbook, which I will use for the teen-agers with whom

I am once more working, is bulging, and do they ever notice the beautiful pictures and sayings that I pin on the bulletin board in our church school department!

Reverse 'em and Love 'em!

BYRON P. HOVEY
Five Points, Calif.

Your back-to-back pictures are wonderful. Because you follow this method, it is possible to put the pictures on the wall. After a few days they can be reversed. This makes for jubilant variety. All sorts of picture arrangements are possible with only a few pictures.

For a classroom this method is simply great!

Carries Christ to the Lepers

MRS. FRED W. MOYER
Fort Lauderdale, Fla.

Your first issue, Christmas and Easter numbers, and many others with colored pictures I have sent on to Formosa.

They beg for colored pictures of Christ and others. They use them in the leper colony, leper church, and little churches far out in the mountains where the aborigines have built many little churches.

Song of Solomon—a Shocker!

JOHN F. REEVES
Staten Island, N.Y.

I was amazed to see the controversy about the July cover. . . . The minister who stated that prudery isn't Christianity is on the beam. Those who object would really be shocked if they read the Song of Solomon—in the Bible.

She's 'Cranky' but Thankful

MRS. A. A. BUSH
Childress, Tex.

The trouble is not with the clothing, but with the minds of the letter writers. I might add that I am a war widow, 61, and plenty cranky; but not that cranky, thank goodness!

A Magazine's More Than a Cover

JOHN H. THORNBERRY
Cottonwood Falls, Kan.

I was amazed at the virulent attacks on the July cover. I agree with the approving statements of William Simons and Roger Brown. However, I am amazed that neither critics nor those expressing approval mentioned the spiritual lift received when the page is turned and we see the beautiful photograph by Kathleen Cochran.

TOGETHER becomes better with each issue. A quick glance at the September

A Blind Girl's Last Hope—

Your heart would skip a beat if you could see this little one. HOMELESS, HELPLESS and ALONE since the death of her parents, she has no place to go, no one to care what becomes of her. At five, she is headed for life as a beggar. Her last hope is your help.

In the name of Jesus Christ who loved the children and opened the eyes of the blind the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia. But there are hundreds more blind and destitute children—like this young girl—who need love and Christian care. Only you can bring hope to their tragic lives. Won't you pray for our work and make God's love real to a blind child by your gift?

Help for the blind children of the world is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the official agency of the Protestant Churches of the United States and Canada. Your contribution in ANY AMOUNT is desperately needed.

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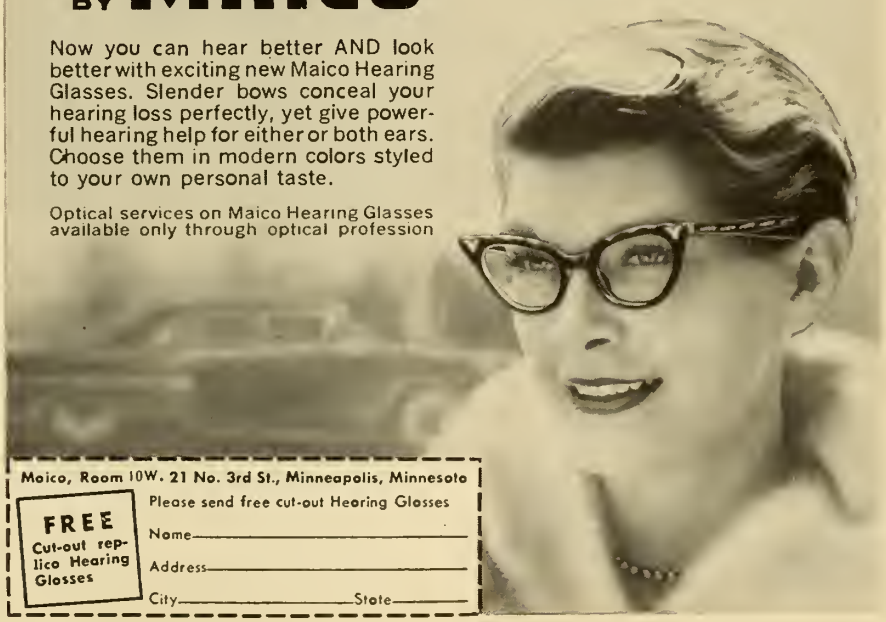

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issue marks it as outstanding. My church is 100 per cent in favor of this fine magazine.

No 'Pluck' About It!

MRS. CHARLES L. HULSE
Louisville, Ky.

It was heartbreaking to see TOGETHER play up the indecent all through the summer and especially the July cover! There are enough immoralities and sex crimes without The Methodist Church contributing.

As for William B. Simons' statement, "That took pluck," I can't see why it took pluck to put that on the cover—that is what the world is doing. It takes pluck as well as Christian character to stand against the world.

Shocked by the Shocked

LARRY C. FLINT
Youngstown, Ohio

The July cover was delightful. The objections voiced by three readers were shocking. . . . Bravo for the two ministers who saw nothing but clean beauty in that charming family picture! Let's have more like it.

'Blind Logic'

JACK LONG
Monroeville, Ind.

Putting sin into a picture of a family involved in such a wholesome activity as a picnic, simply because of their attire (which was both adequate and utilitarian) is as arbitrary as assuming that the picture represents two adults who neglected to get married and that the children were born out of wedlock. Such blind logic is what helps keep young people out of church.

Give Us More 'July Covers'

TROY M. COOK, *Lay Leader*
Highland, N.Y.

I saw in this picture just beauty and happiness and a Christian family, together, as Christian families should be, and I rejoiced that our Methodist magazine shows such good taste and such understanding of the needs of our times. Please give us more.

'Keep It Modern,' He Says

P. C. YELVERTON, *Pastor*
Pollocksville Methodist Charge
Pollocksville, N.C.

I notice that voice has been raised in opposition to the attractive July cover. . . . TOGETHER is a modern magazine, portraying the aspect of religion in this age, in all areas of life. It is not stodgy and narrow-minded. It is truly a great achievement and a work of art in religious publication. Keep it so!

Strikingly and unmistakably contemporary—an invaluable message from one of the great voices of the past.

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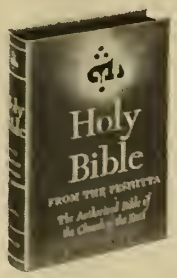

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Together / NEWSLETTER

JURISDICTIONS HERE TO STAY? One of the church's biggest fact-finding jobs is about to end. The key question: should the machinery of regional organizations (jurisdictions) be abolished? (See page 61.) The weight of testimony, up to now, favors some improvements in the present setup, but no basic changes. Here is a cross section of opinion:

Oklahoma City—The present system is fine. So is 1956 General Conference legislation paving the way for gradual abolition of the Central (Negro) Jurisdiction. Maybe jurisdictions should have more flexible rules of organization.

Orangeburg, S.C.—This was one of four hearings in the Central Jurisdiction. The jurisdictional system is expensive, contributes little to effective administration. To do away with it entirely, though, might be unwise. The Central Jurisdiction must go because it's a "symbol of segregation."

Pittsburgh—Some type of regional structure must be maintained. The Central Jurisdiction must go sometime but, for now, General Conference's permissive legislation is adequate.

Shreveport, La.—People are not yet ready for integration. Abolition of the Central Jurisdiction might erupt in a second Methodist split.

San Antonio—The Central Jurisdiction problem is separate from whether to do away with all jurisdictions. The jurisdictions might integrate without trouble, but on the community level it will not be so easy.

ILLINOIS WESLEYAN'S NEW PRESIDENT. He's Lloyd Millard Bertholf, 57, since 1947 dean at the College of the Pacific, Stockton, Calif. Trustees of the 107-year-old Methodist college at Bloomington picked Bertholf to succeed Merrill J. Holmes, who retired.

METHODISTS NOW NUMBER 9,566,629. This figure, from the Methodist Statistical Office, Chicago, includes members in the U.S. and possessions. Last year: 9,444,820.

CLEAN UP LABOR CORRUPTION. Officials of the National Council of Churches, in which Methodists participate, are hammering hard on this theme. They want labor leaders to wade in with a big broom, and do a thorough job. As it stands, they say, unionism is threatened.

NEW ALLY JOINS BATTLE ON SMUT. Magazine wholesalers are about to flush a hush-hush subject into the open. They are going to act on the trash magazines they sometimes peddle. The first move came in Chicago at the Mid-America Periodical Distributors convention. Louis L. Levy, president, says control is up to the wholesaler: "We think the time has come for action."

(*For more church news, see page 61*)

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The Night That I Crossed the Bridge

By Eleanor Rhinesmith

THE TIME was November, 1944, during the American invasion of the Philippines. I had just completed another absorbing day as the YWCA director at West Virginia University. Now it was late evening and I was on my way home. My shoulders drooped from the weariness of a long day of meetings, conferences, desk work, routine. Worse, my soul was weary from trying to find its peace. The question that had been plaguing me for several weeks whenever I had a few moments to myself loomed up again—where was my husband?

Had he been killed? Was he a prisoner of the Japanese? Had his plane crashed in the jungles of New Guinea or in the broad expanse of the Pacific? Was he suffering some mental or physical torture? Or was it all a mistake? Had he safely reached his destination—he and the 23 other men who also had been aboard his transport plane?

The first news I had received was a telegram from the War Department, brought to me a few weeks before. The wire had said, "We regret to inform you that your husband, Lt. Kenneth E. Wirth, has been reported missing in New Guinea as of Oct. 1, 1944." This was followed a few days later by a carefully worded letter giving a bit more detail. That was all.

For days I had hoped and prayed that he had been found and was all right. It didn't seem fair otherwise. We were both young. I was only 22 and he 23. And we'd been married only four months. We had a whole life before us. How could God let him be killed? Surely my God would spare Ken's life. My husband had so much to live for. In desperation I tried to ask all kinds of favors of the God I knew —I prayed, begging and bargaining—in vain.

But as the days dragged on I began to feel

Eleanor Rhinesmith's moving story is the third-place winner in TOGETHER'S *competition, The Day My Religion Meant Most to Me. The author is Mrs. James L. Rhinesmith, wife of the minister of Messiah Methodist Church, Detroit, Mich.*

A God to be Thankful For

By Roy L. Smith

A YOUNG AMERICAN woman, visiting China for the first time, stood one morning in Canton in the midst of a Buddhist temple. The guide had told the party that this was the "House of 10,000 Buddhas," and it was easy to believe he had not exaggerated. The girl stared at the countless carved wooden faces, some of which were hideous and most of which were grotesque. Finally she said, "I have been looking for one that looks like the 'good shepherd,' but I don't see any. Don't they have one that cares?"

There is more than whimsey in this incident. No small part of the history of China must be written in terms of the fact that generation after generation has grown up without ever hearing that God can be extremely courteous.

In the midst of our Thanksgiving season, as we list the reasons for offering thanks, let's give thought to the fact that we Christians have a God who can be relied upon to be courteous.

Let us be grateful for our God—one who treats us always as though we were men and women entitled to even his respect. Among all our heritage, there is nothing worthier of thanksgiving.

Dr. William E. Sangster, the famous London preacher, announced from his pulpit one Sunday this simple, astounding fact. "All our dealings," he said, "are with a courteous God."

If this be so, as every Christian has a right to believe, no man need have the slightest fear about presenting even his most insignificant problem for the consideration of the Most High. A courteous God will never dismiss us with a rebuke, reminding us that he is too busy. On Thanksgiving, therefore, let us bow our heads about our tables and express our gratitude for the fact that we will never fear getting a brush-off from God.

If God is as courteous as Jesus assured us, we need never hesitate to unburden our hearts to him. It was said of a popular pastor that he had

a great gift for making his people think their troubles were as real to him as to them. There was something of the spirit of God in that attitude. If anything is big enough to give us concern, it is serious enough that God will take time to help us find a solution. And as we give thanks, let us not forget this wonder of grace.

A courteous God will never deal ruthlessly with us, no matter how inexcusable our sins may be. Abraham Lincoln, we are told, was so courteous that no critic was ever able to provoke him into an angry reply. To be able to deal courteously with an irritating person is to share in some measure the character of God. Surely the courtesy of God is such that it deserves our unfeigned love in response.

A courteous God will never intrude upon the soul of a man; he will enter in and become a restorer and redeemer, but he must be invited. He will never force himself upon us. The Scripture reminds us that he once said, "Be still, and know that I am God." There is more than a hint of courtesy in that admonition to "be still."

A high-school boy, with a rare gift of discernment, said in the midst of a youth group's conversation, "I think we can always rely on God's being a gentleman." It was a lad's way of expressing it—*all our dealings are with a courteous God.*

a gnawing at my mind and heart. There were questions that would not let me go. Why should Ken's life be spared when so many other fine young men like him were being killed every day? How could I ask God to single out his life? I just couldn't believe in that kind of God. He had not made the war; it was man-made.

I felt guilty in allowing myself to think such thoughts. Guilty, because I felt it wasn't fair to my Ken to doubt that he was alive. But what was I to believe?

That night, as I crossed the bridge over the college playing field, I stopped and looked up at the sky. While I silently watched the stars the gnawing in my mind and heart ceased, for I realized how selfish I had been. Then, penitent, I prayed, "O God, forgive me."

I acknowledged how much I needed his help to see my situation wholly and clearly. Gradually, I found that I could pray with my whole heart that, wherever my husband might be, God would watch over and comfort him if he were suffering; reassure him if he were a prisoner of war, and grant him peace if he had been killed.

I prayed that this might be true of all other men and boys serving our country throughout the world. Finally, I asked the source of all power and wisdom that, whatever might be the outcome, he would grant me the courage and strength to carry on and to make my life, now empty and meaningless, meaningful again.

I also prayed for Ken's mother and father and the other members of his family, and for mothers, wives, and sweethearts everywhere. My prayers came surging out as if a dam had opened.

Such release! It was as though all my weariness had been lifted from my shoulders. My surging soul was quieted; and, in that crisp nocturnal air I felt a heavenly warmth envelop my whole body. I was at complete peace and harmony within. I had vividly encountered my God—the God who gives the peace that passes all understanding.

Lt. Kenneth E. Wirth was presumed dead in March, 1946, by the U.S. War Department.—Eds.

People may seem to be mean and small. But take 10 paces and look again. You may find what the woman in this story discovered.

Grandma and the Sea Gull

By Louise Dickinson Rich

MY GRANDMOTHER had an enemy named Mrs. Wilcox. Grandma and Mrs. Wilcox moved, as brides, into next-door houses on the sleepy, elm-roofed Main Street of the tiny town in which they were to live out their lives. I don't know what started the war—that was long before my day—and I don't think that by the time I came along, over 30 years later, they remembered themselves what started it. But it was still being bitterly waged.

Make no mistake. This was no polite sparring match. This was War Between Ladies, which is total war. Nothing in town escaped repercussion. The 300-year-old church, which had lived through the Revolution, the Civil War and the Spanish-American War, almost went down when Grandma and Mrs. Wilcox fought the Battle of the Ladies' Aid. Grandma won that engagement but it was a hollow victory. Mrs. Wilcox, since she couldn't be president, resigned in a huff, and what's the fun of running a thing if you can't force your mortal enemy to eat crow? Mrs. Wilcox won the Battle of the Public Library, getting her niece, Gertrude, ap-

pointed librarian instead of Aunt Phyllis. The day Gertrude took over was the day Grandma stopped reading library books—"filthy germ things" they'd become overnight—and started buying her own. The Battle of the High School was a draw. The principal got a better job and left before Mrs. Wilcox succeeded in having him ousted or Grandma in having him given life tenure of office.

IN addition to these major engagements there was constant sallying and sniping back of the main line of fire. When as children we visited my grandmother, part of the fun was making faces at Mrs. Wilcox's impossible grandchildren—nearly as impossible as we were, I now see—stealing grapes off the Wilcox side of the fence between the gardens of the adjoining houses.

We chased the Wilcox hens, too, and put percussion caps, saved from July 4, on the rails of the trolley line right in front of the Wilcox house, in the pleasant hope that when the trolley went by the explosion—actually a negligible affair—would scare Mrs. Wilcox into fits. One banner day we put a snake into the Wilcox rain barrel. My grandmother made token protests but we sensed tacit sympathy, so different from what lay back of my mother's noes, and went merrily on with our career of brattishness. If any child of mine ——But that's another story.

Don't think for a minute that this was a one-sided campaign. Mrs. Wilcox had grandchildren too, remember; more and tougher and smarter grandchildren than my grandmother had. Grandma didn't get off scot free. She had skunks introduced into her cellar. On Halloween all loose forgotten objects, such as garden furniture, miraculously flew to the ridgepole of the barn, whence they had to be lowered by strong men hired at exorbitant day rates. Never a windy washday went by but what the clothesline mysteriously broke, so that the sheets wollopsed around in the dirt and had to be done over. Some of these occurrences may have been acts of God but the Wilcox grandchildren always got the credit. I don't know how Grandma could have borne her troubles so long if it hadn't been for the household page of her daily Boston newspaper.

This household page was a wonderful institution. Besides the usual cooking hints and cleaning advice it had a department composed of letters from readers to each other. The idea was that if you had a problem—or even only some steam to blow off—you wrote a letter to the paper, signing some fancy name like Arbutus. That was Grandma's pen name. Then some of the other ladies who had had the same problem wrote back and told you what they had done about it, signing themselves One Who Knows or Xanthippe or whatever. Very often, the problem disposed of, you kept on for years writing to each other through the column of the paper, telling each other about your children and your canning and your new dining-room suite. That's what happened to Grandma. She and a woman called Sea Gull corresponded for a quarter of a century and Grandma told Sea Gull things that she never breathed to another soul—things like the time she hoped that she was going to have another baby but didn't, and the time my Uncle Steve got you-know-what in his hair at school and how humiliated she was, although she got rid of them before anyone in town guessed. Sea Gull was Grandma's true, bosom friend.

When I was about 16 Mrs. Wilcox died. In a small town, no matter how much you have hated your next-door neighbor, it is only common decency to run over and see what practical service you can do the bereaved. Grandma, neat in a percale apron to show that she meant what she said about being put to work, crossed the two lawns to the Wilcox house, where the Wilcox daughters set her to cleaning the already-immaculate front parlor for the funeral. And there on the parlor table in the place of honor was a huge scrapbook; and in the scrapbook, pasted neatly in parallel columns, were her letters to Sea Gull over the years and Sea Gull's letters to her. Grandma's worst enemy had been her best friend.

That was the only time I remember seeing my grandmother cry. I didn't know then exactly what she was crying about, but I do now. She was crying for all the wasted years which could never be salvaged. Then I was impressed only by the tears and they made me remember that day. Now I know that something happened that day which was much worthier of remembrance than a woman's tears.

That was the day when I first began to suspect what I now believe with all my heart; and if ever I have to stop believing it, I want to stop living. It is this:

People may seem to be perfectly impossible. They may seem to be mean and small and sly. But if you will take 10 paces to the left and look again with the light falling at a different angle, very likely you will see that they are generous and warm and kind. It all depends. It all depends on the point from which you're seeing them.

NOW SEND YOUR CHOICE

Mrs. L. A. Johnson, Belle Fourche, S.D., receives $25 for being the first—of eight readers—to suggest this month's Reader's Choice. Also nominating *Grandma and the Sea Gull* were: Mrs. H. L. Palmer, Cedaredge, Colo.; Mrs. W. H. Weimer, Galesburg, Ill.; Mrs. W. S. Powers, Gove, Kan.; Mrs. H. D. Abbey, Erie, Pa.; Mrs. R. L. Patterson, Ft. Morgan, Colo.; Mrs. Irven Hayden, Jr., Atwood, Kan., and Mrs. Peter Kittel, White Hall, Ill. *Grandma and the Sea Gull*, copyright 1943 by Louise Dickinson Rich, first appeared in *Woman's Home Companion*. Why not send title, author, date, and source of your favorite article or story to Reader's Choice Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill. You may win $25!

From Isaiah 2:4 comes this biblical prophecy, carved in granite in the United Nations' plaza area.

The UN Needs More Muscle

By Carlos P. Romulo

Philippine Ambassador to the United States

Here, from the former president of the UN Security Council, is some sharp thinking on the life-or-death problems which face the world today.

THE DAY before we signed the Charter of the United Nations in San Francisco, Field Marshal Jan Smuts of South Africa and I had lunch together at the St. Francis Hotel.

"Tomorrow we end our labors," I said to him.

"Tomorrow," he added, "we will begin to see how inadequate is the charter we have signed."

Now, twelve years later, the world has learned that the man who wrote the first draft of the preamble to the United Nations Charter spoke with prophetic insight.

Sir Winston Churchill recently referred to what he considers inadequacies of the UN Charter. He spoke of the UN's so-called "double standard" in dealing with

the Suez Canal aggression and the Hungarian revolt. He is alarmed by the increasing number of Asian and African nations in the UN. He proposed "weighted representation" to give greater control to the larger nations.

There are those who disagree with Sir Winston. They hold that the General Assembly does not have legal power to impose its will on member states by force, because the UN is an association of sovereign states in which the sovereign rights of each are zealously safeguarded. On the "weighted voting" proposal, the small nations will argue that the veto power of the Big Five (United States, Britain, Russia, France, Nationalist China) effectively offsets any numerical disadvantage they may have. Moreover, the great influence of powerful nations is reflected in the line-up of voting in the Assembly where it effectively—though indirectly—weights the voting.

'OUR dreams have not come true . . . The implications of a two-power world were never fully understood. . . .'

(In 1946, when I first broached the weighted representation proposal before the UN Political Committee, not only were the Big Five powers uninterested—a member of the British delegation said it was impractical and illusory.)

But these are details secondary to the UN's fundamental weakness. To understand, we must go back to 1945.

Twelve years ago we hoped that man's imagination, ingenuity, and intelligence would soon produce his greatest age. We hoped that the energies of the war then raging could be devoted to the conquest of scarcity and human misery. It seemed to us then that nothing was beyond man's reach. He could reclaim the wastelands. He could tap the basic energy of the sun. He could turn to the seas for raw materials. He could liberate himself from drudgery. He could educate his children. He could embark on the vast adventure of self-fulfillment.

But our dreams have not come true. And the inability of the San Francisco meetings to create a United Nations with mandate and muscled to fulfill our hopes for a secure peace can be traced to these three reasons:

1. Many at San Francisco thought the world's peoples were not yet sufficiently advanced in their thinking to support a world organization with adequate authority to make and enforce world law. My own conviction then and now is that the world's peoples *will* respond to inspired leadership precisely on questions of world law.

2. The United Nations Charter solidifies the *status quo*. Peace really was not created at the end of World War II. Uncertainties and unresolved issues were left hanging. The UN was superimposed on tensions, yet given no authority to deal with them. The best it could do was try to keep a bad situation from becoming worse. But bad situations always get worse in the absence of power to deal with them. The UN's effectiveness thus was limited to juggling explosive situations.

The implications of a two-power world were never fully understood at San Francisco. It was assumed that the only requirement for peaceful relations between the U.S. and the U.S.S.R. was for each to live and let live. But this theory never has worked when two powerful nations have faced each other across a power vacuum.

In 1945, the countries between the U.S. and the U.S.S.R. presented such a vacuum. It was inevitable that each would view this vacuum in the light of its own long-range security. This vacuum would be especially tempting to the U.S.S.R. with its powerful appetite for expansion and its equally powerful ideological drive toward world revolution.

Those at San Francisco never really faced up to this dangerous situation. Their failure was veiled by easy rationalizations: "If the U.S. and the U.S.S.R. cannot agree, then a UN capable of keeping peace is impossible; if they can agree, a stronger UN is not necessary."

This reasoning leads to an absurd conclusion: If peace must depend on agreement between the giants, then why a UN in the first place? The only defensible purpose of a UN is to define the rules of the game, binding on all, large and small. Moreover, the absence of an effective world security organization forces each individual state to look after its own security. This means not only a continuing armament race, but competition for military bases and a jockeying for superior strategic positions. The ideal UN would eliminate this competition for positions of strength by guaranteeing the territorial integrity of all states, by defining a code of conduct for them, and by enforcing that code.

'CERTAIN tremendous and indisputable facts must be faced up to at once —before it is too late.'

It is, therefore, precisely because there can be no fundamental agreement between the U.S. and the U.S.S.R. that it is mandatory to interpose a peace-keeping body between them.

Would the Soviets ever have entered a system of binding world law? Probably they would have objected violently. But I believe such a system should have been defined. I feel that after sober thought they might have decided not to risk alienating world opinion on an issue so clearly affecting the safety and welfare of all peoples. I believe that a UN timetable for true world security, to be achieved step by step, is at least worth trying.

But all this is now behind us—this decade of frustrated hopes. We must deal today with the gravest crisis in history. I do not say that this situation has gotten beyond human comprehension and control. But certain tremendous and indisputable facts must be faced up to at once—before it is too late.

I believe that the full General Assembly of the United Nations should consider immediately the race for supremacy in terror weapons—since no agreement was reached in the London disarmament talks. It should examine, within the context of mounting world tensions, all the implications of the intercontinental ballistics missile. By considering the fundamental problems in controlling these planet-shattering weapons, we will automatically be considering the control of war itself—for what is required to take care of the first will also take care of the second.

The Assembly also must consider how to win the support of an overwhelming majority of the world's peoples for a UN with responsible authority; how to prevent aggression; how to deal with conspiracy on the world level; how to insure justice; how to safeguard human existence; and other questions leading ultimately to a charter review conference.

Our *survival* may be decided in the Assembly's current agenda. And we can press for one measure that will give point to the whole debate, and conceivably could lead to an easing of tensions in our time. That measure: Have the UN take the initiative in bringing about a public accounting of armaments. This we can do—now.

Arms information is no substitute, of course, for mutual inspection and control, which probably will start by bilateral agreements but eventually must be supervised by a strengthened United Nations. But as an essential step toward this goal, arms information is already important. (Until there is effective international control with a positive "fire alarm" system, such information must remain in national hands. Modern warfare is so swift that warnings must be fed directly to defensive and retaliatory forces.)

The latest political campaign in the United States, the statements of prominent scientists, the report of a presidential commission, and more recently the open letter of that famous humanitarian, Dr. Albert Schweitzer; these have given publicity to yet another crisis which demands the attention of the UN. It is atmospheric poisoning due to frequent testing of nuclear bombs.

It is now known that a new isotope, strontium 90, is created in the heart of an exploding bomb. It and other radioactive materials are lofted high into the sky, and can be carried by winds all over the globe—with incalculable effects upon all living things. It is imperative that the UN establish limits on the testing of these monster weapons, that its observers be stationed near the sites of whatever tests are permitted, and that its scientists keep the organization informed on world radioactivity.*

'IT is imperative that the UN establish limits on the testing of these monster weapons.'

The UN should at once begin its own program to collect, evaluate, and disseminate to all member nations full information on world armaments. And national arms intelligence and inspection efforts must gradually be fitted into a UN context.

A UN arms information agency, for example, could immediately evaluate available data on the forces of each country and issue estimates of each nation's armaments. It is not generally recognized that reliable estimates can be made from published information. The work of private organizations which publish detailed data on the world's military forces can be cited as examples of what can be done with so-called "open" sources of information. UN agencies already publish voluminous estimates of national economic resources. Why not similar studies of national armaments?

'THE real objective can only be a UN wise enough and strong enough to bring . . . a rule of law and justice.'

Arms information also could be collected in other ways. For example:

Any mutual-inspection agreements between nations should provide that the UN receive copies of information gathered by participating nations. UN teams could supplement national inspectors at agreed control points, just as the UN is now doing in Korea and may soon do in the Middle East.

Also nations having aerial reconnaissance forces should be requested to place small units under the operational control of the UN. The UN could take responsibility for aerial inspection of those areas not covered by reciprocal national surveys.

Finally, the UN could participate in the current earth satellite program and other scientific efforts associated with the international geophysical year, where opportunities might develop to collect data on world military forces as well as scientific information. The UN should itself operate the satellites that encircle the earth.

My proposal, therefore, calls for the UN to begin now reporting regularly to the world on the development, testing, production, and possession of arms. Accurate, complete, and universally-available arms data can soon become the basis for UN-sponsored efforts to achieve world arms controls and, ultimately, progressive reductions.

No one should regard this proposal as an end in itself. The real objective can only be a United Nations wise enough and strong enough to bring to our planet a rule of law and justice. And justice involves not merely the careful and precise operation of legal machinery, but also a passionate concern for the human individual, making life as meaningful and purposeful as the human potential will permit. For safety and security are not enough. The fulfillment of human potential remains today, as it has always been, the main business of the human race.

* For a two-way discussion, see *Ban Big-Scale Atomic Bomb Tests?*, TOGETHER, November, 1956.—EDS.

WORLD WATCHDOG. Methodism is one of the few Protestant denominations with a full-time churchman at the UN. The man with his finger on the world organization's pulse is Dr. Charles F. Boss, Executive Secretary for the United Nations and Intergovernmental Affairs of the Board of World Peace—a minister whose UN experience dates back to '45 when he attended the founding conference in San Francisco. Almost as much at home in Europe as in the U.S., he has seen much of life behind the Iron Curtain, has toured Russia twice in the last two years. His job takes him to capitals of the western world, to conferences with top-level dignitaries—yet he finds time to work with young people, in whom he sees a major hope for future understanding. His key to making the U.S. assume responsibilities of world leadership: "widespread support of the churches" for sound international policies.

CHARLES F. BOSS: He 'observes' the UN for Methodism.

FRANCES & KITTY: 1 contest, 2 winners.

Unusual

QUARTER-CENTURY QUEENS. For 25 years or more, an annual high light of the Lake Junaluska, N.C., conclave of Methodists from 12 southeastern states has been the election of the Queen of the Summer Assembly. This year, for the first time, it ended in a tie—between pretty brunette Frances Wannamaker, 21, of Pickens, S. C., left, and blonde Kitty van Geuns 21, an Argentine girl who already has applied for U.S. citizenship. Both are college seniors, Frances at Columbia College in South Carolina and Kitty at North Georgia College. Kitty, whose parents are Dutch, won a scholarship to study in this country through the efforts of a Methodist missionary, now hopes to become a schoolteacher here. Frances is making dramatics and speech her major. Both were waitresses at the summer assembly, both are active in the work of Methodist churches. Now we'd like to ask a question: How could any judges ever pick between them?

MRS. CARL SAMUELS: Among her many tasks, she gives priority to providing the proper playtime for Pryor's children.

LEISURE-LACKING LADY. If there were 100 hours in a day, Mrs. Carl Samuels could fill them all. As chairman of the Pryor, Okla., Park Board she manages the city's swimming pool, golf course, four parks, youth program, and baseball projects. In her local Methodist church, she teaches Sunday school, is an honorary life member of the WSCS. She is engaged in half a dozen civic enterprises—and is the mother of two college-age daughters. Long active on the district, state, and national levels in the auxiliary to the American Osteopathic Association, she now has taken on a new, nation-wide job as president of that organization. Says one church friend: "She's interested in those about her—and that's Methodism at its best."

Methodists

J. C. LEONARD: He's succeeding in a field where many women have failed.

BACHELOR BABY SITTER. Unmarried J. C. Leonard, a retired insurance salesman, has made a success of an assignment usually reserved for the distaff side: For 13 years he's been running the nursery department of Stephens Memorial Methodist Church in Kansas City, Kan. He watches, too, over youngsters while the church women's groups are meeting. In all, he's been working with the small-fry set for 35 years, has "never had to slap or spank." What does he do in his spare time? He baby-sits!

In a recent Powwow, writer James W. Carty, Jr., asked Can Coaches Be Christian? He kicked up a real fuss. Now, in these letters, the answer is apparent:

Coaches CAN Be Christian

"I HAVE SEARCHED long, diligently—and in vain—to find more than one individual who is outstanding both as an athlete and layman."

Readers of TOGETHER—coaches, fans, and athletes—pounced on this statement by James W. Carty, Jr., in his article, *Can Coaches Be Christian?,* in the August issue. Overwhelmingly, readers defended both coaches and athletes. On these pages we present excerpts from some of these letters.

Carty, an ordained minister of journalism, is religious-news editor of *The Nashville Tennessean.* Faced by the barrage of letters from all over the nation, he tells us:

"It is encouraging to know that there is growing interest in relating Christianity to sports and that efforts to do this are increasing . . . Athletes and coaches are in positions of prestige and can influence people for good. Whatever the number of Christian athletes, there should be *more.*

CARTY IS WRONG

The Rev. L. Lee Bowles, First Church, Frederick, Okla.

Had you considered Bud Wilkerson of Oklahoma? Any man who says Bud is not a Christian, on and off the field, certainly does not know Bud. Have you thought of Matty Bell of Southern Methodist University? I saw his teams play. I have kept up with his activities. At no time have I seen or even heard of Matty Bell or any member of his team doing anything that would reflect the "win at any cost" spirit.

'MAJORITY . . . CHRISTIAN'

Matty Bell, director of athletics, Southern Methodist University

As an active football coach for some 30 years, I should like to point out a few things in regard to the football-coaching profession.

I am a member of the Highland Park Methodist Church in Dallas and have been with Southern Methodist University since 1934. I believe that my experience places me in a position to know intimately members of the football-coaching profession in the U.S.

With few exceptions, the men in this profession are dedicated to the highest ideals of their profession, and they are Christian gentlemen. Because the coaching profession has been spotlighted as far as the public is concerned, many people draw the wrong conclusions about the life and conduct of these men.

The majority of football coaches conduct themselves, both on and off the football field, as Christian gentlemen. They place above everything else the welfare, both physical and spiritual, of the boys whom they coach. Of course, they coach their boys to make every effort to win, but only by fair play. In all my experience, I personally have never com-

With few exceptions, says Matty Bell (second from right), the coaching profession is Christian. Bell, long one of nation's top coaches, is director of athletics at SMU.

mitted a single act that I figured was unchristian or in any way detrimental to the development of the boys I coached.

I believe you will find that the percentage of boys who develop into good men, men who really make good in their chosen fields, is much greater among those who have participated in football and profited by the fine, character-building lessons which they learned than among those who never had such experience.

'CARTY DIDN'T SEARCH'

George E. Clarkson, Danby Federated Church, Ithaca, N.Y.

The religious revival in America has not left college athletes untouched. The rostrum of fine Christian athletes in colleges and universities is too long to list: Carty didn't search very far. In our own community, few churchmen are more active in church affairs than Jimmy Miller, wrestling coach of Cornell's crack team, a Sunday-school teacher and lay preacher. And I've met several of the boys from the team, not only on the mat but in church!

'WHAT ABOUT DODD?'

W. Paul Alexander, Love Circle, Nashville, Tenn.

What about Bobby Dodd, football coach at Georgia Tech? He consistently produces winning teams, requires his players to attend church, and is an officer in the Presbyterian church. And what about the late William L. (Bish) Hughes who coached at Oberlin, DePauw, Columbia, and Temple?

Everett S. Dean, basketball coach at Leland Stanford University until a year or two ago (and author of a well-known text on basketball), is also known for his stand for the Christian life.

The devotion which one of the local young men has given to the promotion of the founding of a local chapter of the Fellowship of Christian Athletes is well known. I speak of Robert C. Taylor, who was a prominent football player at Vanderbilt and who is a leader in many phases of his own church life as well as one who promotes interdenominational activities.

HIS SON WILL PLAY

Kenneth F. Teachout, newspaperman, La Crosse, Wis.

TOGETHER magazine has turned up at least two laymen outstanding in both sports and religion—shortstop Ernie Banks of the Chicago Cubs and George Kell, Baltimore Orioles' third baseman. Both were featured in *Unusual Methodists*. Another athlete who rated mention in that feature was "Deacon" Dan Towler, former backfield star with the Los Angeles Rams, who gave up a lucrative career as a professional to become pastor of a Methodist church in California.

I hope my son will be an athlete when he gets into high school and college. I hope that he'll play to win. I hope that he will also grow into a fine Christian. I'll do everything I can to help him do both and I am sure that it is not impossible for him to do both.

COACH AND BOYS PRAY

Aubrey L. Jones, tax assessor and collector, Pampa, Tex.

Check on our coach, Clifton McNeely of the Pampa Harvester basketball team. Sure he wins—but he does it the Christian way. His team has won the state championship more than once. He lives a Christian life before his boys and the community. He is a great layman. He never swears, on or off the basket-

ball court. He is a deacon in the Baptist church. His team attends church on Sunday—even when on a trip. One of the boys leads the group in prayer before partaking of a meal, even in a café. All our home games are preceded by prayer. The coach and boys kneel together.

'DONE TREMENDOUS HARM'

Dick Harp, basketball coach, University of Kansas

The article has done tremendous harm to the youth of our country. I presume you are familiar with the Fellowship of Christian Athletes. Recently I read that 13 members of the football squad of the University of Oklahoma were to attend the second summer conference of FCA. Last spring two members of the Oklahoma squad who are dedicated to the FCA appeared on our campus and carried on several meetings at which they gave their personal witness to high-school and college youth. This is but one example of the work carried on by this organization.

NOMINATES LSU COACH

The Rev. Charles F. Murphy, Cincinnati, Ohio

I should like to suggest Paul Dietzel, head football coach of Louisiana State University. I have known him for many years, having been privileged to be his chaplain in a B-29 combat unit during World War II. Since that time, I have known him as a player and assistant coach, church member, and friend. He is a splendid Christian and an excellent coach. I have never known him to find it difficult to make the two complementary.

HIGH STANDARDS REQUIRED

Joe Kelly, high-school athlete, Glen Ellyn, Ill.

Shortly after reading *Can Coaches Be Christian?* I received two letters from my football coach, William Kastrinos. One follows in part:

"Dear Varsity Member:

"The 'real pro' thinks of his team above himself because his uppermost thoughts are to win . . . There never has been a championship team that did not have some 'real pros' playing their hardest at all times, putting the team above self, helping their teammates, constantly trying to improve their own game, and setting a high standard for their teammates to follow in action and manner."

YOST: BRILLIANT EXAMPLE

George E. Carrothers, professor emeritus, University of Michigan

Coach Fielding H. (Hurry Up) Yost was a brilliant example. He was an active member of First Methodist Church, Ann Arbor, and an effective leader in scouting and other youth organizations. . . . Yost rang true on every count wherever he was.

A NUMBER QUALIFY

Milo Zimmerman, North Hollywood, Calif.

At random I can think of a number of athletes from this part of the country who qualify as Christian gentlemen. There is "Deacon" Dan Towler, ex-Ram footballer, now an ordained minister; Don Moomaw, top varsity player from a local university, also in the ministry; the Rev. Bob Richards, 1952 and 1956 Olympic pole-vault champion, and another Olympic champion, Bob Mathias, who has spoken before many groups of young people on the discipline to be obtained from an athletic career. My former minister in Illinois played with the Chicago Bears while in seminary to help pay expenses of his education.

NO DIRTY TACTICS

Ron Sutton, School of Theology, Drew University

Somehow, I feel Christ would laud the positive virtues of coaches instead of isolating them for their faults. I have known many coaches in my 10 years of organized football who are truly Christian on the field and off.

None of the coaches I have ever played under (save one) has ever advocated the use of dirty or unfair tactics.

Carty doesn't mention whether he has ever had any firsthand contact with football or any other sport. If he has, he has missed the basic concept of team sports. The basic truth in team sports is that you must cooperate with others to achieve your goal. You must listen to a voice of authority and then work in harmony with others if your team is going to do anything but lose. That's what Christianity teaches, isn't it? To listen to authority and work harmoniously with other men? You can't be selfish and long be a good football player—neither can you be selfish and long be a good Christian.

COLUMNIST KNOWS MANY

Braven Dyer, sports columnist, The Los Angeles Times

. . . I know many loyal Christians who were star football players. Coach Howard Jones used to stop the special train carrying his USC football squad so the boys could attend church (some Mass) on Sundays.

HOW ABOUT THESE?

Fred Russell, sports editor, The Nashville Banner

. . . I suggest C. B. (Bud) Wilkinson, University of Oklahoma; Bobby Dodd, Georgia Tech; Clarence Munn, Michigan State; Bowden Wyatt, University of Tennessee; Darrell Royal, University of Texas; Charles Caldwell, Princeton; Ben Martin, University of Virginia, and Paul Amen, Wake Forest.

CITES AKRON'S McMULLEN

M. S. Harvey, Methodist minister, Akron, Ohio

If ever you have found a coach that is genuinely Christian . . . you will certainly find it in the life and works of Joe McMullen, the 32-year-old coach at Akron U. He's president of Methodist Men at First Methodist Church, Akron, Ohio, and teacher of the large business and professional men and women's class at his local church.

Joe also fills the pulpits of many churches near here when ministers need him either for Layman's Day or as supply when the minister is away. This coach's football team certainly bears testimony that he's Christian every minute of his life—in the best possible sense of the word.

One Sentence Sermons

By Harold W. Ruopp
Former Pastor, Hennepin Avenue Methodist Church, Minneapolis

BECAUSE of a heart attack, I was forced a few months ago to give up my ministry temporarily. While confined to bed, I found that I was unable to prepare my usual full-length sermons.

Instead, to see how much of life's essence could be summed up in a few words, I experimented with one-sentence sermons. I found this mental and spiritual exercise so much fun that I'd like to pass it on for others to enjoy, too.

Why not try your hand at seeing how rich a thought you can capture in just a few words? Here, to start you, are a few "one-sentence sermons" I jotted down during my convalescence.

There is a vast difference between putting your nose in other people's business and putting your heart in other people's problems.

Loneliness is not so much a matter of isolation as of insulation.

The only comfort that counts is the comfort that results when we do something about the things that make us all uncomfortable.

Religion without morality is a tree without fruits; morality without religion is a tree without roots.

The important question with which we must all confront ourselves is not, "Where did we come from?" or, "Where are we going?"—it is, "Now that we are here, what are we going to do about it?"

In the presence of trouble, some people grow wings; others buy crutches.

The religion of Jesus begins with the verb "follow" and ends with the word "go."

No man who has stayed in close touch with God has ever gone permanently down on his heels.

No man ever fails until he fails on the inside.

The road we travel doesn't matter much, but the God with whom we travel matters everything.

God doesn't treat his children either as pets or pests.

An optimist sees windows as something to let light shine through; a pessimist sees them as something that gets dirty.

The more a man takes the needs of others on his own heart, the more he must take his heart to God.

It is not what happens to us that counts; it is how we respond.

One of the first requirements of effective living is not to give the right answers but to ask the right questions.

Life is not primarily a problem to be solved, a question to be answered, or a mystery to be probed; it is first and foremost an adventure to be lived.

The glory of man consists in his capacity to look up, to climb up, and to lift up.

Life does not require us to make good; it asks only that we give our best on each new level of experience.

If God is not great enough to embrace everyone, he is too small to be worshiped by anyone.

It is never a question with any of us of faith or no faith; the question always is, "In what or in whom do we put our faith?"

A man's destiny is not to be found in his stars but in his soul; not in the outward circumstances of life, but in his inner resources.

He who learns to see life whole will never become a victim of the tyranny of segments.

To grow tall spiritually, a man first must learn to kneel.

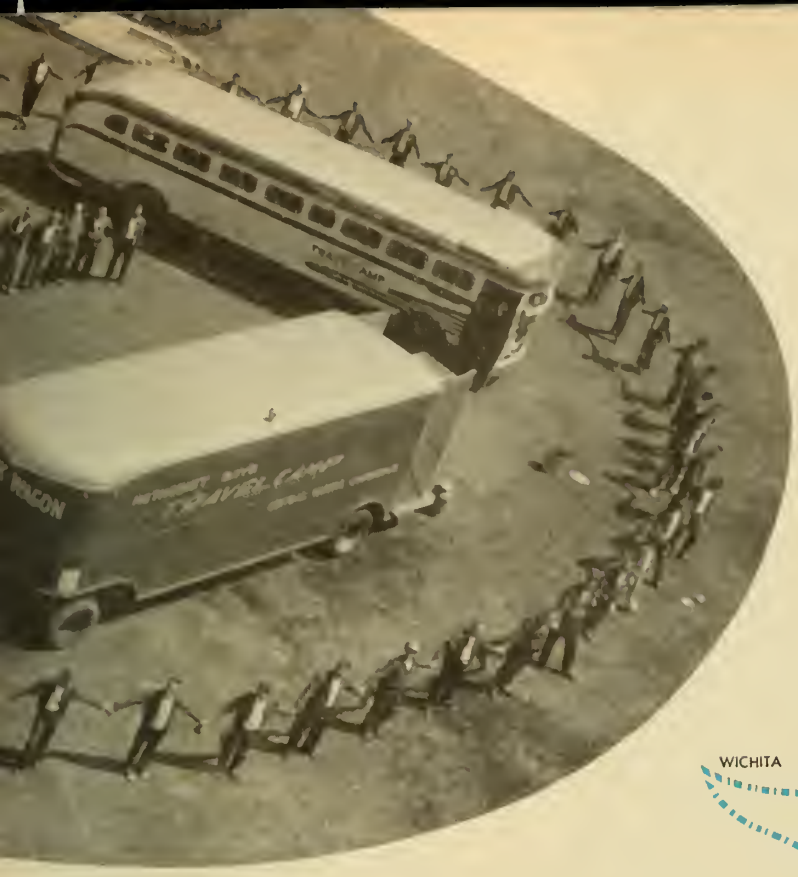
Travel-worn sign *on bus caught eyes of thousands during 3,500-mile journey.*

Thirty days of sight-seeing gave 69 Methodist teen-agers new views of their church and country.

Kansas Discovers Dixie

Text and photos by CHARLES W. KEYSOR

Look in there! *Travelcampers swarm over a pre-Civil War cannon on the battlements of Fort Pulaski, Savannah, Ga.*



Ready for the road, *boys circle their buses and mobile kitchen. Leaders are in front of the station-wagon liaison car.*

Where Wesleys landed, *near Savannah, Ga., boys take photos and hear how Methodism began. Monument was pictured in* TOGETHER'S *July issue.*

Wait for us! *Boys lug their tents and duffel bags to the bus.*

LOAD 69 high-school boys into two buses and drive 3,500 miles. Camp along the way. Visit storied battlefields, splash in the ocean, climb over an aircraft carrier. See Methodist churches and institutions. Enjoy the companionship of seven ministers and 13 Methodist laymen for three inspiring weeks.

Add up all these and you have the Methodist Boys' Travelcamp. It's been going on for 13 summers under sponsorship of the Central Kansas Conference. Each trip has been to a different part of the country . . . and each has turned "Methodist boys into men," believes the Rev. S. Ben Finley, Winfield, Kan., project director.

This year, the boys—mostly Methodists—paid $90 each to share the experiences pictured on these pages. Some churches helped them raise the money, but most boys earned their own way mowing lawns and delivering newspapers.

When it was over, Travelcampers agreed the trip had been a bargain. Said one lad who had never been outside of Kansas before: "Now I realize how big our church and our country really are!"

Methodist heritage *was learned during visits to church agencies in Nashville, Tenn.* Above, *boys study circuit-rider medallion outside the Methodist Publishing House. They also saw the headquarters of the Boards of Education and Evangelism, Radio and Film Commission, Scarritt College.*

Kansas Discovers Dixie

Where do we go today? *Map study and writing letters to Mom and the best girl were favorite pastimes. On the first day in southeast Georgia, Richard Wood,* below, *made a wig and patriarch's beard out of the gray Spanish moss.*

First ocean swim *for most of the Midwestern boys was near Epworth-by-the-Sea, a Methodist retreat along the Georgia coast.*

Oh my darling Clementine! *Folk songs, hymns, and cowboy ballads helped speed the miles. Rev. W. N. Razak plays ukelele.*

Twelve girls, 69 boys. *Sunday school at the First Street Methodist Church, Macon, Ga., was taken over by Travelcampers. Girls were overwhelmed, but thought the "Yankee" boys were nice.*

"Any seconds?" *ask boys at mobile kitchen. Meals were cooked and dishes washed by kitchen crew as caravan rolled along.*

Where cannons roared, *atop Lookout Mountain, Chattanooga, Tenn., Travelcampers find a new view of their nation's history.*

P-U-L-L, you guys! *An unscheduled tug of war breaks out while the boys wait for dinner. Ministers, too, whipped up big appetites by joining in the muscle match.*

Flattop tour *of aircraft carrier* Lake Champlain, *Jacksonville, Fla.*

"Guess what happened today?" *Several boys kept careful records of everything they saw. The 69 boys and 20 leaders sent about 60 letters every day.*

What saved this city when all around was destroyed by floods?

Marysville's Christmas Miracle

By PARRY DUTTON

CALIFORNIA'S WORST Christmas was that of 1955. In nine days, 30 to 40 inches of rain drenched two thirds of the state. Winds reached 110 miles an hour. The rivers overflowed in destroying tides. On Christmas Day, property losses exceeded $200 million and 64 were dead.

Yet at the very center of the debacle the impossible had happened. Many spoke of it as a miracle. Marysville, of some 12,000 people, at the conflux of two rivers and the most exposed of all, stood unharmed!

As its church bells rang that Christmas Sunday, and people of all faiths filed into the pews to give thanks, Marysville was a lone island in a vast debris-strewn lake. Surrounded by seven miles of levees, nowhere was there a break, though every bridge but one was gone and only the midnight before engineers had given the town but one chance in 100 to survive.

Marysville, between two flooded rivers, with two sets of dikes to defend, had no losses, no injured, no dead. Its streets were dry.

Why?

Until now the question stands unanswered, or rather the answer is one that a few men in Marysville discuss guardedly; it is not the kind of answer that engineers publish or that news writers put in headlines. A 130-page official report of the big flood compiled after 10 months' study, merely ascribes the unique outcome at Marysville to superior leadership at a time of crisis, and the extraordinary unity of the town's people.

But if today you ask Charles Gross, former mayor and manager of the Marysville levee system, why Marysville was able to hold back the flood, he will point to a photograph hanging on a wall of the Levee Commission's little office. The office is at the base of one of the huge dikes. The photograph is the portrait of an old gentleman with flowing white hair, moustache and goatee, who might have been the original Kentucky colonel.

"That is Mr. Ellis," Gross will tell you. "He was president and manager of Maryville's levee system for nearly 55 years. He told us he would ride the flood with us, and he did. He guided our every move."

The odd thing about that reply is that William T. Ellis, Jr.—Mister Ellis to everybody in Marysville—died May 13, 1955, more than seven months before the flood. He was then 89. Did his ghost lead Marysville?

The little city, of wide, tree-lined streets and neat homes, lies in California's great Central Valley 40 miles due north of Sacramento, the capital. Founded during the gold rush of 1849, when rivers were the main highways, the settlement sprang up on the low flatland that forms the point where the Feather and Yuba rivers meet. The ready access by water made it the county seat; it missed being the capital by one vote.

Both the Feather and Yuba were flood-prone. In the winter of 1861-62 a great flood almost destroyed the town. Again in 1875 the Yuba River broke loose, and the next year the levees were built for self-preservation.

Mr. Ellis was then 10 years old, the mayor's son. He had been reared on tales of the first flood and had seen barns, homes, living creatures swept away in the second. The boy resolved that someday he would manage the levee system.

At 22, he was a county supervisor; at 28, mayor. When he became head of the levee system he was 34 and nobody needed to ask his life's mission. It was to save Marysville from the periodic ravages of the two rivers.

The present mayor, Gavin Mandery, relates: "Mr. Ellis studied the history of floods as some men study the gospels. He dug into the Indian legends. He made charts to show that big floods follow cycles and warned us youngsters that a super-flood, as he called it, the flood of the century, was due in our time. He never let us forget that up there in the Sierra Nevada Mountains was a great dragon and that as men we would have to battle it on the levees of the Yuba."

Thrice in 28 years the valley was flooded, and thrice Mr. Ellis and the dikes held back the dragon. The grateful citizenry gave him a medal, but he felt it unearned. The real test of his work, he said, was yet to come.

He recruited and trained young men for leadership when the crisis arrived, men like Mandery, Chuck Gross, Frank Booth, Carl Syvertsen, and others. They were "his boys," and into them he instilled his own Spartan ideas of public service. "What you are is more important than what you have," he told them. "Your second best can't stop a flood."

WHEN he died, Mr. Ellis left a black notebook and a big, heavy-nailed wooden box. Step by step the notebook listed what should be done when the super-flood struck. Wonderingly, in awed silence, his boys broke open the big box. It contained a tombstone. Its inscription was cut, save for the final date, which they chiseled in:

History Always Repeats Itself
Remember the Winter of 1861-62
Always Be Prepared, Always Be Alert,
And Always Watch the Tricky Yuba
W. T. Ellis, Jr. 1866-1955

Marysville's Grand Old Man was buried in the town cemetery. But his boys of the Levee Commission erected the tombstone on the bank of the Yuba River dike just outside the levee office on First Street, near the D Street bridge. They hung the portrait on the wall above the desk where Mr. Ellis had worked, and Chuck Gross resigned from the commission to take over the job of managing the levee system. He also took over the black notebook. It was the Bible that was followed in fighting the 1955 flood.

On December 15, *The Appeal-Democrat* forecast light rain. Two days later, it reported the season's rainfall was 5.86 inches above normal. On the 19th, Monday, the weather report flared into an eight-column headline. The heaviest rain in years was falling. Gross and the levee engineer, Charles St. Maurice, made a tour of the seven miles of dikes. They found no gopher holes or other signs of weakness.

On Tuesday, despite the heavy rain,

people went about their Christmas preparations as usual. The shops were crowded with shoppers, the holiday spirit was everywhere.

Everywhere except in the barracks-like office where the Marysville Levee Commission was in session and old Mr. Ellis stared down from the wall.

"We foresaw no serious emergency ahead," says Manager Gross. "It looked like just another hard storm that we'd ride out easily. But we had something jolting us to beware. It was that tombstone outside with its warning to get ready for the worst."

Civil Defense headquarters were set up in City Hall just as if an enemy attack were imminent. Two-way radio equipment was installed beyond reach of high water on an upper floor, with batteries for use in case of a power failure. Men who had volunteered to supervise sections of the levees in emergency were alerted, with their crews. Volunteer drivers of trucks, bulldozers, and tractors were told to hold ready for call. The levee commissioners and city officials began snatching sleep in their clothes.

The deluge and winds began Tuesday night. Wednesday the farmland northeast of town was under water. Thursday the commission made a drastic decision: for the first time in Marysville's history, six of the seven levee gates that guard access bridges and highways were closed, sandbagged, and manned with emergency crews. Only the Tenth Street bridge to Yuba City was left open. Several hundred men began day-and-night vigil on the levees. They were reinforced that night by 100 soldiers from nearby Beale Air Force Base.

Early Friday the doubters stopped joking about the ghost of old Mr. Ellis. The Yuba and Feather rivers were bankfull. Sacramento, hardly believing itself, flashed an incredible warning. A flood height of 77 feet above sea level was predicted by Friday noon; Marysville is a bare 60 feet above sea level. The forecast for midnight was 81 feet, and shortly it was revised to 83 feet, a foot higher than the levees!

At daybreak the Levee Commission and City Council met to consider evacuating the town, an unheard-of precaution. A dozen older citizens spoke in protest. They pointed out that with every bridge now closed and threatened except the long span over the Feather at Tenth Street, several thousand cars would have to be funneled across with the river raging just beneath, laden with uprooted trees, the debris of homes, drowning livestock. The storm was driving in full fury.

"It will be murder," pleaded a speaker. "Men, women, and children massed on that one bridge will panic so badly that more people will be killed than if the town were flooded."

The speakers ridiculed the forecast of 83 feet. No flood in California's history had reached that crest. The crowning protest was that Yuba City was keeping its head, that nobody there was talking of running away, abandoning homes.

Who lives for humanity must be content to lose himself.

O. B. FROTHINGHAM

At 10 A.M. Walter Burke, then mayor and CD chief, shut off debate. The council chamber was cleared of all save the eight or ten men who had to make the unprecedented decision. The windows ran with water and shook under the force of the gale. The midmorning was like twilight.

Somebody spoke: "Mr. Ellis said never to underestimate a flood, and that's Bible with me."

Mr. Ellis himself might have made the motion to evacuate Marysville. The motion passed without dissent.

Any community facing the need of suddenly emptying itself of people in a crisis might model its plan after that worked out during the next hour or two. Its basis was the conviction that while no human action could stem the floodwaters, wise leadership could prevent panic.

The town official with the mildest, least alarming voice was Councilman Jack Iden, a local druggist everybody knew. His first broadcast was at 10:30. It was purposely made reassuring. The people were told that no evacuation was immediately necessary, but that plans were being made for one. They were asked to keep their radios turned on and to keep within hearing of them.

While Iden gained time, police were stationed at intervals along the route of the coming exodus—41 special officers augmented the 20 uniformed men. The state highway police were alerted and rushed patrols to strategic spots along the highways outside the city. Sacramento to the south, and Chico to the north, were asked to prepare to care for 10,000 refugees.

At noon, though Iden had gradually darkened the prospect in his radio announcements, Marysville gave no signs of fear. At 12:30 Iden came on the air again. In a voice mild as milk, he told the ultimate:

"The Marysville City Council and Civil Defense Co-ordinator, on advice of the Levee Commission, have made the decision to evacuate Marysville."

He gave exact directions of how to get out of town and where to go thereafter. Nobody need hurry, he said; there was plenty of time. But for safety, the town should be empty by 4 P.M. Of course, volunteers would be welcomed on the levees. Among those who responded to the call for helpers on the danger spots and in evacuating residents were dozens of members of the local Methodist church. Later, Marysville Methodists worked long hours in cleaning up debris, aiding the Red Cross, swelling relief coffers.

As Iden intoned his instructions, all usual things halted in Marysville. Families got up from their dining tables, secured a few needed personal articles geared for the downpour and the winds, and got into cars.

Soon the lead cars were crossing the Feather in three lanes between the lines of police. The river had risen to the 77-foot mark, and passed it. News flashes, picked up by car radios, told that in the town of Nicolaus, south, the levee had just broken, that 10 feet of water was engulfing homes, that the Nicolaus bridge was breaking away. Northward, two gaps were reported in the levees of District Nine.

On came the cars. Drivers were pale, lips were grim, but there was no confusion. Cars already in line slowed up voluntarily to admit cars from side streets. People who had no cars were picked up by neighbors.

The state highway patrol on the west side of the flooded Feather estimated that some 3,500 cars crossed Tenth Street bridge in 75 minutes. Women drove many of the cars, but no military convoy could have done better. The one accident was a minor rear-end collision when a rain gust blinded a driver. Not a fender was dented.

Around 1,200 of Marysville's citizens stayed behind, or returned when their families were safe, to fight for their jeopardized town. They included doctors, nurses, and hospital patients, who were moved to the upper floors of high buildings. The 73 prisoners in jail, all minor offenders, were released to work on the levees. Beale Air Force Base sent in an additional 500 men.

As night fell, the wind-lashed rain came down in horizontal sheets. Three of the five bridges were tangled wrecks downstream. Both the Feather and

Yuba were still rising. Along the seven miles of levees, as on a battle front, men waited for the attack that was certain to come, where and when nobody knew. A single restaurant, with extra cooks, fed the levee crews in shifts. A Salvation Army team made its rounds of the dikes serving coffee.

At the Baldwin Sand Plant and in the cleared spot about Mr. Ellis' tombstone, crews of 12 men each worked to get a reserve of sandbags. Around 150 trucks hauled sand and rushed the bags to where they might be needed along the dikes.

The evacuation was paying off. With the streets empty of traffic and people, at a call from threatened points the big trucks could roar to the rescue at 60 miles an hour with fresh men and needed materials. Traffic police were free to fight.

The scene was a strange one. Every street light was lighted, the Christmas displays blazed light through the storm. About town, many front doors stood open as fleeing homeowners had left them. The street patrols closed the doors and moved on; no attempt to loot was reported.

The great levees had been built to withstand the battering of 300,000 cubic feet of water a second. By 11 P.M., engineers were growing anxious. It looked as if that extreme was going to be exceeded within the hour.

Frank Booth, at the levee office, conferred by telephone with Gavin Mandery at City Hall. A break somewhere, and soon, seemed inevitable.

"If we can't stop it," said Booth, "Marysville will be a lake in less than 10 minutes."

That grim possibility put the lives of every man in town at stake, around 1,800 men in total.

Within reach of his hand, Mandery had the button for sounding the fire siren. Word had already been passed that any series of blasts on the siren would signal all hands to abandon the dikes and make for safety in any way that offered. It had been agreed that only Booth could order the signal.

Now at the levee office, the levee-system phone jangled. It was Chuck Gross reporting to Booth. The gate at the D Street bridge, barely two blocks away, was oozing muddy water, Gross said. The tricky Yuba had begun its real assault.

Jack Feldman, who manages Dunne's Men's Shop, was one of those at the D Street gate. Later, while his memory was fresh, he wrote down what happened there. It was this:

"Thomas Sperbeck, who was in charge, told us to pile sandbags against the barrier of planks. I was about 15 feet in front of the barrier, in the middle of the roadbed, when a crack opened in the concrete paving. Out of that crack came a fountain. It rose waist high and curled over at the top, then subsided to a flow of about 4 inches deep which poured down the incline into D Street.

"I fell in getting away from it. I'm not ashamed to say I was scared. When I got up, men were running in every direction, shouting, giving orders, waving their arms. This was it!

"Suddenly there was order. Everybody moved toward that crack. I grabbed a sandbag and dropped it into the torrent; it disappeared as if a vacuum cleaner had sucked it in. We grabbed sandbags from everywhere, we took them off the levee, we took them off the barrier. A hundred men were there, then more men. The trucks roared up the incline, swung about, and before they came to a stop, men were aboard tossing out 70-pound sandbags as if they were ping-pong balls."

An alarm went out by two-way radio: "We're almost out of bags!"

Trucks tore from the north dikes with the sandbags being held in reserve there. Presently the sound of a plane was heard overhead and a searchlight probed the blackness; it spotted an army helicopter lurching crazily like an apparition born of the storm. A big bundle plopped to the earth, and men were on it, tearing it apart. It held gunny sacks from the air base.

They ran out of sand, but still Booth did not call Mandery. There was an old airfield runway on the edge of town. Beneath its paving was the only dry dirt to be had. "Dig it up!" came the order.

A state field engineer, Charles Elliot, was at the D Street break with Gross.

It is seldom that we find out how great are our resources until we are thrown upon them.

BOVEE

The paving of the street was heaving as if over a caldron, water was surging from three manholes. Elliot was one of the best flood engineers in California. Tears in his eyes, he told Gross:

"Chuck, you've only one chance in 100 to win. You had better tell Booth."

At City Hall, Mandery's ear was numb waiting for the flash from Booth that still did not come. Mandery thought that he knew why. He says; "It was that picture of old Mister Ellis staring down at him from the wall!"

At the D Street gate, men stood in water boiling up to their hips, and passed the dirt filled gunny sacks in chain fashion to be dumped into the chasms in the paving. Other men stood with arms linked on the heaving pavement to hold it down by the sheer weight of their bodies.

Somebody cried: "There she goes!"

The whole street pushed upward, men scrambled from the threatened burst. But a huge, dirt-filled truck, sloshing water wide, swung forward just in time and its weight flattened the concrete back like a giant hand pressing down on the lid of a steaming kettle. The men rushed back; the pavement held again. A hundred to one!

At midnight, the two rivers cresting together were licking the levee tops, spilling over in spots. The dikes were being strained by 333,000 cubic feet of water a second. The last gunny sack had been used. The men in the fort were using truck tarpaulins to bind the gravel and earth pitched into the gaps.

Still Booth did not call City Hall.

Alone at the levee office, through its rain-lashed window he could see the tombstone of Mr. Ellis at the base of the high embankment; he could hear the Yuba roaring high above on the opposite side. He was taking that 100th chance. Mr. Ellis had not put his faith in weaklings.

Minutes after midnight, the most destructive levee break of the entire flood occurred, but it was not in Marysville. Three miles below, the cresting rivers tore through the levee at Gum Tree Bend. A wall of water eight to ten feet high swept over Yuba City and 100,000 acres of Sutter County.

Five minutes later, the weary fighters at the end of D Street stood idle in speechless wonder. The water surging up through the broken pavement had begun to recede!

Jack Feldman wrote: "The flow in the street died to a trickle. When I left the gate, D Street was dry."

And so was the monument at the base of the Yuba dike.

Later that night, the Fifth Street bridge went; but a threatened break in the dike was checked by men who knew victory. They felled the big trees growing on the bank there and turned the force of the current. That Christmas morning, by radio the call went out to absent families to come home.

Marysville moved to help its stricken neighbor across the subsiding river.

LOVE 'em Out

By Peg Dean A Together in the Home feature

HOW MANY TIMES today have you said, "I love you"? To your children, I mean. Chances are it wasn't often enough.

Children have a real need to know that they are loved. We are constantly reminded of this by clergymen, psychiatrists, educators. Such authorities as Dr. Benjamin Spock, famous baby-care specialist, and FBI chief J. Edgar Hoover repeat the message: Children must feel loved to feel secure.

I'd like to add something to this message. I am no authority, but I am the mother of six and I love them all. My point is this: We who love our children should let them know it.

I tell mine so. Often. Many times a day and in the simplest way possible. I open my mouth and say clearly, "I love you."

It doesn't hurt a bit.

When they troop in for breakfast, I toss each one a cheery, "Love you this morning." Even on dreary days, the kitchen is suddenly bright when, "Love you, Mom," echoes back.

After-school snacks call for cookies or apple slices. It takes only a moment to arrange them on the table to spell "I love you." Monica, going on six, races in eagerly, calling, "Mommy, read the cookies to me!" Although I read the same old message day after day, she always beams with fresh delight.

Perhaps you think putting the music of love into words is unnecessary where your children are concerned. You may feel it must be obvious to them that you love them. You feed them, clothe and shelter them, buy them books and baubles, help with their homework, invite their confidences. You show them in hundreds of ways how much you care. Good; keep it up. But kids are funny—they're apt to take all this for granted. Why not *tell* them that you love them?

What's happened to those three little words that would leave no room for doubt in the minds of the young? It is not quite sophisticated today to admit that we care for our offspring. Oh, we are permitted to say fondly, "Mike's a perfect little demon," or perhaps, when someone smiles at Mary Beth and remarks, "What a pretty little girl," we can remain socially acceptable if we reply, "Oh, I don't know. Can't do a thing with her hair."

No, sentiment is not sophisticated, but neither are children. They believe what they hear, if they hear it often enough. That is why we tell them the same things, over and over again, at every phase of their training, before full awareness sinks in.

"No, no, Patty. Don't touch the vase."

"Andy, no bubbles, please. Drink your milk."

"Monica, that one goes on the other foot."

Repeatedly, we mothers tell our children the things they must learn. But do we tell them over and over again this one thing they have such a basic need to know?

It's easy to make them sure of our love. Just three words will do the job in a flash. When to put your feelings into words? Don't miss a chance.

Let's suppose it's your daughter's birthday, and to show her she's very special to you, you forgo the easy cake mix and, instead, spend all morning whipping up a beautiful three-layer cake with boiled icing. Unless your child is precocious, she's not going to stop eating long enough to reason that your culinary triumph is an expression of your love for her. She will, however, if you tell her this way: "I made you an extra-special cake this year, honey, because you're a year older today and *I love you* a whole year more."

Or perhaps you do the dishes for the youngsters once in a while so they can watch a favorite TV program. Tell them why. No need to be maudlin—heaven forbid! A simple remark will do the trick. "Dishes are on me tonight, kids. You've done a great job all week and *I love you* for it. Run along and watch TV."

Another opportunity presents itself in a little game that's a favorite at our house with the three to six-year-olds. Every child I've ever known likes to rattle off names of aunts, uncles, cousins, grandparents, brothers, and sisters, to see how many names he can remember. You can give a subtle twist to this memory game. Pretend we're playing with Andy, 3½. Instead of asking, "How many names can you remember?" we ask, "Who loves you, Andy?"

His first answer is always the same: "God loves me."

"That's right, Andy," we continue. "And who else?"

Andy looks thoughtful. "Mommy

Loud

Dr. Carl Michalson

Dr. Michalson Answers Questions About YOUR FAITH

Q What is the authority of the Bible?

The Bible has the authority of a witness. As a witness, however, it makes no claims for itself, but only for what it has seen and heard (1 John 1:1; John 21:24).

The New Testament, for example, is one of God's ways of witnessing to Jesus as the Christ. It is the record of the apostles and others, who wrote what they saw and heard. It is part of what we call revelation, because it *reveals* Jesus to us.

The authority of the Old Testament, on the other hand, is prophetic, pointing ahead to what God is expected to do. The ultimate authority is never in the witness. Both Testaments point away from themselves and toward God's revelation in Christ.

Q Is the devil real?

If there were no devil, we would have to invent one. There is no better way to account for some of the facts of life than to blame them on the devil. When God created he said, "It is good." But creation as we now experience it is not unambiguously good. Why? Something like the devil has come in between God's good creation and this present evil world.

Can you blame God for death? The Bible doesn't. It is the devil "who has the power of death" (Hebrews 2:14). Can you blame God for suffering? The Bible doesn't. It is the devil who afflicts Job and who gives Paul a thorn in the flesh.

The Christian doctrine of the devil is our way of saying that it takes more than one reality to account for what is happening in this present world. Evil and good cannot be explained by the same reality.

Q Must a Christian believe in the Virgin Birth?

People who say yes take too much into their own hands. Being a Christian is not contingent upon any set of beliefs, but upon God's grace in Christ.

People who say no usually do so on too superficial a basis. They say, "It couldn't have happened. Nature is against it!" Or they say, "The New Testament does not dwell upon it. Even the apostle Paul didn't seem to know about it."

Here no doubt they have a point. It would seem odd to base one's spiritual destiny upon a claim mentioned barely twice in the entire New Testament (Matt. 1:18-23; Luke 1:27).

But what the Virgin Birth theme in Christianity intends to say cannot be disputed: In Jesus Christ, God has done something decisive for mankind, which involved him in the life of the Holy Family. The entire New Testament is a testimony to that.

"Born of the Virgin Mary" is the Church's way of saying Jesus is not simply the son of Mary; we are saying he is also the Son of God. We do not understand the biology of it. But faith in it is the Christian's very birthright.

loves me, Daddy loves me, Gram loves me, Aunt Lou and Uncle Bob love me . . ." and on and on he goes, wrapping himself in the warming knowledge that in his little world he is surrounded by those who care.

It's odd about the words, "I love you." No amount of repetition ever bores. Say them to a dear one as often as you mean it (which is practically all the time), and he'll never yawn or look at the clock. Just think back to your own courtship. Were you bored?

But children are not always content to sit still and listen to people loving them. Every mother expects plenty of mischief, occasional talking back, and some deliberate naughtiness. Mothers must scold or spank, isolate or deprive, depending on what the circumstances call for. Here again is a chance to let them know why they are being disciplined.

Think a minute. You don't really punish them because you feel like getting back at them for tossing their toothbrushes down the cold-air return three times in one week. You may think that's the reason at the moment, but after the little ones have been tucked into bed, every mother knows in her heart that she disciplines her children because she loves them and wants them to mature wisely.

How about telling them this? Don't think they won't understand.

Our six-year-old announced at dinner that Susan's mother didn't love her. Susan sits behind her in the first grade.

"Leslie Ann," I said, "of course Susan's mother loves her. All mothers love their children."

"But, Mommy," insisted Les. "Her mother never even spanks her!"

The plain truth is that children feel more secure when someone is boss. And if the boss happens to love them, too, and lets them know it, they're well on the way to happy adulthood.

Try saying, "I love you," at least once today to every member of the family. It can quickly become a lovely habit. You want them all to know it and they need to hear it.

You've nothing to lose and a heartful to gain when you toss this boomerang. So go ahead—love 'em out loud!

BEYOND BARBED WIRE, reminder of war and occupation, Ewha lifts the promise of freedom and progress for Korea.

Ewha in Korea

Biggest Women's School on Earth

WHEN EWHA UNIVERSITY was founded by a Methodist missionary in 1886, Korea's noblemen were horrified. Never had Korea had a school for women! Rumors built up "a foreign plot" with terrible consequences for any young woman who dared enroll.

Today, 71 years later, Ewha is accepted—a national asset. And 5,000 Korean girls throng the beautiful campus near Seoul.

Ewha is a school with a goal. Blended with its academic program is a religious and patriotic fervor which saw it through 35 years of Japanese occupation, World War II, and the Korean War. When Ewha was occupied by Communists in 1950, some 900 students fled to Pusan, where classes continued under canvas shelters. Even then, Ewha looked to the future.

The struggling young Republic of Korea needs the dedicated graduates from the school's fine colleges—liberal arts, music and fine arts, law and political science, medicine, pharmacy, and education. Ewha has the strong backing of The Methodist Church in America and the United Church of Canada, but has only nine American and Canadian missionary teachers on its faculty. These pictures, especially taken for TOGETHER, tell Ewha's forward-looking story.

MISS EWHA, 1957: Jin Myung Kim poses prettily on the steps of Main building. She's a music major.

Training for a better Korea

***HERITAGE** of an ancient land is found in the school's museum. Korea had movable type many years before Gutenberg "invented" it.*

***BETTER HEALTH** for Korea is the goal of these pharmacy students at work in one of the school's 70 modern laboratories.*

LEARNING NEW SKILLS. As enrollment zooms, dormitories crowd up—but the girls are happy with sewing and other home arts.

JUST LIKE THE U.S.: As any coed in this country will testify, Myung Soon Whang has found the secret of mastering difficult lessons — you just relax.

FUTURE SECRETARIES. A big role in commerce and industry, key to Korea's material progress, will be played by these stenographers.

Faith to last 10,000 years...

...AND COURAGE TO MATCH is the tradition at Ewha University where, in 1919, mothers of present students marched in defiance of the Japanese, shouting, "Ten thousand years for Korea!" In church attendance, group singing, and Bible study, the girls of Ewha—the majority are Christian—lay down moral and religious foundations that may well aff centuries. Despite years of foreign occ school remained a hotbed of resistance these girls would have been illiterates;

ritual lives of Koreans for many
nd subjugation, the 71-year-old
se and Communist alike. Once
y are a bright hope for Korea.

MANY GIRLS, such as this young lady shown reading her Bible, are Christians, even though reared, as some were, as Buddhists.

WORSHIP SERVICE in Emerson chapel. Students meet at noon services thrice weekly, twice with college group, once with department members.

All's not work at Ewha

SEAWEED SOUP, rice, bean sprouts, spiced cabbage, other Oriental dishes are featured on menu in dormitory dining hall.

LAUGHTER AND GAMES led by Ewha social-worker trainees, help heal the wounds of poverty and war.

WAR-RAVAGED water system sometimes breaks down—then girls carry supplies from well.

TRADITIONAL DANCE, shown by girls in rainbow-hued costumes, is important part of the school's recreation program.

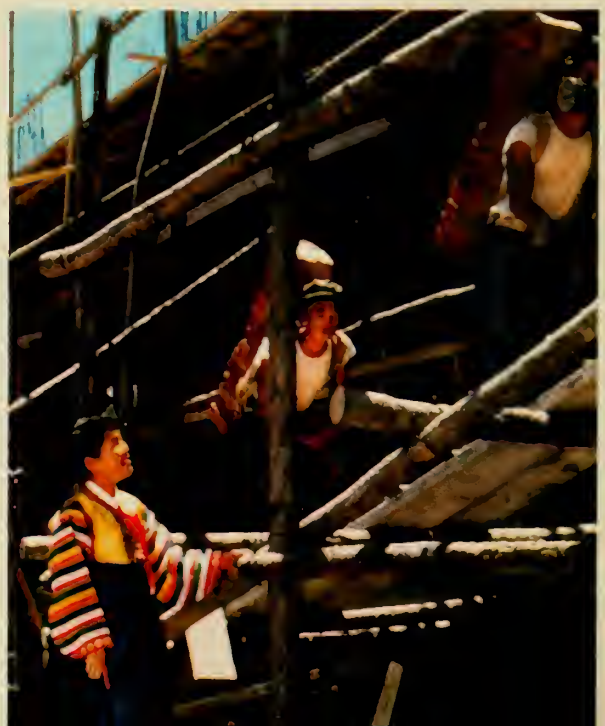
DO-SI-DO—around they go! Korean girls take to U.S. square dancing like a pup to hamburger!

'We didn't die...'

KOREA'S FUTURE. As Christian concern grips this ancient country, thousands of slum waifs, such as this one, are saved. This child is treated at Ewha clinic which serves 1,500 families.

COURAGEOUS Dr. Helen Kim, Ewha's president, kept her school alive after Japanese forbade teaching of English and Christianity. Says Dr. Kim: "The Japanese hoped we would die out...but we didn't die."

EVER EXPANDING: Ewha's library (under construction, below) is one of several new buildings on the campus. The school hopes to replace many of the 120,000 books lost or destroyed during the war.



Write Your Thank You!

BY GEORGE W. CRANE
Psychiatrist and author

IT WAS A CHILL, gray Monday in Washington, D.C., and the task the haggard man had taken upon himself was not pleasant. He sat hunched over his desk, pen in hand, and frowned at the blank sheet of paper before him.

Then, inking the pen, he began to write. Under the heading, "Executive Mansion, Washington," he scrawled the date, "Nov. 21, 1864" and "Dear Madam." Then he paused, stared briefly at the opposite wall, and bent once again over his desk.

"I have been shown in the files of the War Department," he wrote, "a statement of the Adjutant General of Massachusetts, that you are the mother of five sons who have died gloriously on the field of battle.

"I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save.

"I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of your loved and lost, and the solemn pride that must be yours, to have laid so costly a sacrifice upon the altar of freedom. Yours, very sincerely and respectfully, A. Lincoln."

This brief but eloquent message of gratitude to Mrs. Lydia Bixby, published later in a Boston newspaper, captured the heart of the nation. For here was a careworn, overworked president, burdened by the troubles of a nation in civil war, who yet could take the time to write a gracious note to a bereaved mother. It was typical of the thoughtfulness that helped make Lincoln a great American.

Today the pace is faster than in 1864. But surely there is time for graciousness, for thinking of others as Christ stressed. Yet most of us neglect simple acts of kindness. All too often we fail to express appreciation or consolation to those about us.

Benjamin Franklin put his finger on it when he said, "As we must account for every idle word, so we must for every idle silence." We Christians should never be guilty of remaining mute when our companions deserve a word of sympathy or gratitude. We are wrong, too, if we take for granted the efforts of those who have helped shape our lives—our parents, our friends, our teachers. A few words of thanks, particularly in a note which may be saved for rereading, can give them a needed boost in life.

Ed, a succesful business executive, learned this lesson just a short time ago. He was at his service-club luncheon when the conversation drifted to juvenile delinquency.

"I suppose I would have been called a juvenile delinquent myself," Ed recalled. "When I was a boy I engaged in petty thievery with my gang. And I would have landed in jail, except for the affection of my fifth-grade teacher.

"She got hold of me and steered me along the right road. She encouraged me to study and planted in me ideals which led me on to high school and college. But if it hadn't been for her, I might be a criminal right now."

One of the men asked Ed if he had ever thanked the teacher. Ed looked surprised. "Come to think of it," he finally answered, "I never did."

But that afternoon Ed hunted up the address of that teacher and before the day was over he sent her a note offering his sincere—though belated—thanks.

A week dragged by. Then, one morning, he received her reply. The handwriting was shaky and weak. The teacher, he learned from her letter, now was 82, a cripple who lived alone in a second-floor room. The day his letter had arrived she had been in low spirits and had at first decided not to make the painful trip downstairs to the mailbox. But finally, more out of curiosity than hope, she had inched her way down—and had found his letter. In the seven days since, she had reread his words each morning as a spiritual tonic.

"For, like all teachers," she wrote him, "I always hoped I could prove of importance in the moral training of my pupils. I had chosen my career to help children become better equipped for life. But of the 3,000 I taught in my classroom during over 40 years as a teacher, you are the only one who ever thanked me.

"So you can't realize how much good you have done by your gen-

Here's a way to show gratitude throughout the year and give friends a boost in life.

getting along Together

The choirs of the Hermosa and Logan Square Methodist churches in Chicago were uniting their resources in the presentation of a harvest cantata. When it was found that the colors of the choirs' vestments clashed, members decided to present the cantata in working clothes, and dedicate the program to the sacredness of common things. A note on the bulletin read: "Overalls and aprons can be garments of praise as well as the vestments of formal worship. Our Lord was a working man." The procession of choristers thus clad, and bearing the increase of garden, orchard, vineyard, field, and forest, was truly inspiring.

—Omar Whaley, *Chicago, Ill.*

Mrs. Brown, an elderly widow who received few visitors and less mail, was a lonely old lady. But one day the mailman left her a letter; the next morning he was back with a post card; the third with a small package, and so on, day after day. Curious, I asked him if some relative had at last decided to keep in touch with Mrs. Brown.

"No," he told me. "It's my wife. I told her about this lonesome lady, and she sends her some piece of mail every day. She writes it, I deliver it, Mrs. Brown receives it—and all three of us are better for it."

—Mrs. Ray Hersey, *Wray, Colo.*

On the day I was packing my skimpy wardrobe to start college I learned a lesson in judging by appearances. As I packed, our curt, unsmiling neighbor bustled in with several garments over her arm. "These just aren't for me," she said. "Maybe you can use them." I thanked her—for I could use them—but I mentally wrote them off as ill-fitting castoffs. It wasn't until I arrived at college and unpacked that I discovered this "distant" woman had bought these brand-new clothes—for me.

—Mrs. William W. Witter, *Milan, Ill.*

Do you have a true anecdote which throws light on the art of living together? Send it in. If we use it, you'll be paid $5.—Eds.

erous letter. God bless you, Ed."

Almost all of us have had a dozen or more similarly devoted teachers who helped prepare us for happier adult life. Surely we owe them our thanks. But how often do we write them a few words of appreciation?

A little cluster of "thank you" words is like a bouquet—appreciated most when still fresh. But usually we are too preoccupied.

It happens even with great men. Thomas Carlyle, the brilliant Scottish writer, lived on an isolated farm in Dumfriesshire, which he called the "loneliest nook in Britain." Each day he climbed a ladder to his attic, where he worked until dark. His devoted wife, Jane, was left alone.

One evening at dinner, Jane asked why he never had expressed appreciation for the foods she lovingly prepared for him. "Woman," Carlyle barked, "must you be paid for everything you do?" With that, he stamped off to his attic workshop.

Years later, when his wife died, Carlyle found her diary. On tear-stained pages he read this recurring refrain: "Oh, I wish you would say a kind word or give me a compliment now and then about the things I try to do to make you happy."

Certainly Carlyle should have recognized this need—he was a college graduate, teacher, and later a world-famous author. But he thought that if he paid for his wife's food and shelter he was a good husband.

"Man shall not live by bread alone," Jesus taught. Yet even in his own time, when he healed 10 lepers and saved them from certain death, only one—a Samaritan—went back to thank him.

This same trait is seen today. When we are asked to help feed the needy, we give money freely. Yet more people are hungry for friendship and appreciation than are starving for lack of food.

Modern psychologists have long recognized this need. One of the first to apply his psychological training to remedy the problem was a Methodist layman, Dr. Karl T. Waugh. While teaching at Beloit College in Wisconsin, he surprised a class one day with this announcement:

"I am assigning you a practical project in Christian psychology," he began. "It involves your writing one letter every week to somebody who would not be on your regular mailing list. You can even pick out a total stranger whom you've seen mentioned in the newspaper, or a former teacher, or casual acquaintance. But I want you to send off a letter of praise and encouragement, or sympathy and consolation, to at least one new person every week.

"The words that flow from your pen will thus be golden in their social significance, so let's call this project the League of the Golden Pen."

The results of his experiment were exciting. Not only did his students learn a lesson in human relations, but they brought new meaning into the lives of many lonely persons.

Anyone can start a League of the Golden Pen. Recently I did in the church-school classes I teach each Sunday at St. John's Methodist Church and the downtown Temple, in Chicago. The rewards were rich, both to the senders and the recipients.

But you needn't belong to any organized group to cheer others with your kind words. You can be a one-man Leaguer!

One of the best-known brighteners of barren lives is Mamie Eisenhower, America's first lady. When my father-in-law celebrated his 94th birthday, the gift that pleased him most was a warm note from Mrs. Eisenhower. I understand she makes a hobby of sending personal birthday greetings to those past 90. She isn't required to do this—probably the main reason her efforts are so deeply appreciated.

Christianity demands that we be diligent salesmen for the golden rule. So we need not wait for a formal introduction to strangers before we greet them. Neither should we hesitate to offer our appreciation.

Most of us contribute to our church and enjoy knowing that we are helping our missionaries feed, clothe, and heal unfortunates in distant lands. But you can do just as valuable missionary work right here at home by sending letters to those who would appreciate them. Do it now—while your words mean the most.

Whatever the problems from boys or girls, our ***"Dick" Richmond Barbour*** *has a sound answer, based on Christian principles.*

Teens Together

with an ex-teen-ager

Q *My mother, a widow, lets me use her convertible. I'm 17 and belong to a car club. Recently I lowered my mother's car, put on dual mufflers, and removed the emblem and some of the chrome. I had her permission but now she doesn't like it. She says juvenile delinquents drive cars like this. She's not right, is she?—R.L.*

A Some delinquents drive such cars, but so do many non-delinquents. Could you change the car back again to please your mother? It is her car. And how about your club? Could you get your church to sponsor it? I know several churches which have good car clubs. Unsponsored clubs often lead good boys into trouble. As soon as possible, get your own car. Then fix it the way you want.

Q *I'm taking French at school, but I'm falling behind. A teen-age magazine said that some phonograph records have been developed to teach language to kids while they sleep. That's for me. Can I learn French while I sleep?—J.D.*

A Psychologists still are experimenting with these records. It has not yet been proved that the records will help you learn.

Q *I'm a boy of 15 and in trouble at home. There are five of us kids. We got along fine until our grandfather moved in. Grandmother is dead. He is 65, but not weak in any way. He wants to raise us the way he raised his children. We now must go to bed at 7:30. We are not allowed to go to movies. I have to make my bed and wash the breakfast dishes before I go to school. He whips me hard. Dad tried to get him to stop picking on me but that made him worse. Mama cries about it, but what good does that do? I tried to run away but cops brought me back. Don't I have any rights?—C.C.*

A You do have rights. I'm sorry they've been ignored. Your parents have a responsibility to your grandfather. It is right that they want to give him a home. However, they have a great responsibility to their children. Your home rules should not have been changed. You should be respectful toward your grandfather, but he should be careful to treat you the way your parents have been treating you. You're much too old for whipping. Primarily it is your home, and only secondarily his. Can you talk this over with your folks when your grandfather is not present? Show them this answer and use it as a starter. See if your grandfather can live someplace else. If he can't, your parents should work out some limits on his authority. Written rules would help.

Q *I went steady with the dreamiest boy. One night he said, "Good-by, I won't be seeing you any more." The next evening he dated another girl. My heart was broken. I carry his pictures with me, but they're no comfort. I read his letters and notes, then cry. I don't even want to live. What can I do?—B.J.*

A Possibly the hardest thing about growing up is going through breakups like yours. Yet almost everyone must do it. Try to teach yourself that your friendship with him was not for real. It's lucky you found out now rather than later. Try to forget him. Burn his pictures and letters. Keep busy. Take part in student and church activities. If you don't already belong, join an MYF group. Start dating other boys. Be careful not to talk about him while with them.

Q *I am 13 and go with a girl whose parents have funny ideas. They will not allow her to meet me at the movies. I must go to her house to get her. All the other kids meet at the theater. Should we do what her parents say? —L.M.*

A Yes, obey them. Before long you'll find that they are right. Boys should always go to their girls' homes for them.

Q *My mother was 46 when I was born and my father was 60. I'm 16 now. They are so old I'm ashamed of them. They talk funny, too, because they were raised in Europe. Mom's not so bad but my father is fierce. He says all teen-agers are brats, headed for the devil's*

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

• *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

The Sun Also Rises: Adults (—)

Ernest Hemingway's novel of the lost generation after World War I is turned into a lavish motion picture, with Tyrone Power as the newspaperman in love with Ava Gardner, who, since she cannot marry him, turns in frustration to other lovers. Mel Ferrer, Eddie Albert, and Errol Flynn join in the constant drinking.

Chicago Confidential: Adults (+)

This typical gangster film uses the name of a well-known book but has original story involving a union president, framed for murder by mobsters intent on taking over his organization. Leads are taken by Brian Keith, Beverly Garland, and Dick Foran.

3:10 to Yuma: Adults (+) Youth (+)

Considerable resemblance to *High Noon*. Van Heflin captures notorious gunman Glenn Ford, takes him to a neighboring town to catch the train to Yuma. Excellent characterizations by stars and supporting cast give the film impact.

Tip on a Dead Jockey: Adults (—)

Robert Taylor is an ex-pilot from World War II living in Madrid with his wife, Dorothy Malone. Nerves shattered, he has given up flying and is at the point of getting a divorce. To help out a pal, however, he pilots a currency-smuggling plane. False ethical standards predominate.

Pajama Game: Adults (+) Youth (+)

This excellent screen version of Broadway musical has Doris Day as Babe, chairman of a union's grievance committee, and John Raitt as the plant superintendent. The union wants a raise of 7½ cents an hour and eventually strikes to get it. Nevertheless, Doris and John obligingly fall in love and sing an assortment of tuneful songs.

Jeanne Eagels: Adult (—)

This tragic story of a brilliant star indicates that Jeanne Eagels (played by Kim Novak) would do anything to succeed. She even steals a play (the famous *Rain*) from a has-been, alcoholic actress, who commits suicide. Then Jeanne takes up drinking and dope.

Affair to Remember: Adults (+) Youth (+)

Cary Grant and Deborrah Kerr are each engaged when they board ship in London for the U.S. But the shipboard romance is so overwhelming they promise each other that six months later, if they still feel the same way, they will meet atop the Empire State building. Cary is on time, but not Deborah. The ladies will enjoy the tearful story.

Man of a Thousand Faces: Adults (+) Youth (+)

The performer with a broken heart is always a pathetic figure. Lon Chaney was no exception. James Cagney gives an outstanding performance as Lon; Dorothy Malone is believable as the first wife, who walks out, only to regret it to the end of her days. Jane Greer as the second wife understands Lon's unforgiving stubbornness.

Trooper Hook: Family (+)

When Joel McCrea, cavalry sergeant, captures an outlaw Indian leader, he finds Barbara Stanwyck, a white woman, has been held captive as the red man's squaw. She has a half-breed son. Joel's assignment is to escort the woman and boy to her true husband. The wives of soldiers shun her; racial prejudice is shown, not because she is an Indian, but because she has lived with one.

House of Numbers: Adult (+)

A slight film, this one has Jack Palance playing two parts—an elder "good" brother and a younger "bad" brother, who is in prison. Most of the time is spent planning a prison break for the bad brother.

home. He thinks the things we do show we're crazy-bad. You don't agree with him, do you?—G.A.

A I don't, but try to understand your father. The world has changed greatly since he was a teen-ager. The changes bother him. He has the added difficulty of having been raised in a different culture. His scolding is to be expected. Try to grin and bear it. The fact is that over 90 per cent of our modern teen-agers are good. Through TOGETHER I have come into contact with many teen-agers all over North America. I'd say you are the salt of the earth and that you have not lost your savor.

Q *I'm 13 and getting interested in a girl. My problem is that she doesn't care how she looks. She wears old clothes. If she would sit up straight and fix her hair she'd be more of a credit to a boy. Should I tell her how sloppy she looks?—R.S.*

A No. Has she a girl friend who might help her? If not, wait until you are good friends. Then drop a few hints about how she could look better. If these don't work, forget it. Be careful not to hurt her feelings.

Q *I'm a girl of 13 and know a boy the same age. Three times we have gone into his garage and made ourselves dopey smoking cigarettes. He buys them from coin machines. I know I shouldn't do this. I've been told that tobacco at my age affects the brain. Are those cigaerttes going to make me mentally retarded?—G.B.*

A All of us have to learn not to do silly things. We do much of our learning when we are about your age. Your smoking was wrong. There is much medical evidence that cigarettes are harmful. Heavy cigarette smokers probably shorten their lives eight to 10 years. However, I know of nothing to indicate that the cigarettes you smoked will retard your mental development.

•

TEEN-AGERS: *Problems troubling you? Let Dr. Barbour help. He's given a hand to hundreds of others—and he'll be glad to advise you. Write to Dr. Richmond Barbour, c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*

EXPLORE WITH BOOKS

These new ones for children give promise of enchanting hours for boys and girls of all ages.

Now This, Now That, *by Howard Baer.* Playing with points of view. (*Holiday House, $2.25.*) Ages 3 to 6.

The Fisherman and His Wife, *by Grimm Brothers.* Fairy tale of a talking fish. (*Pantheon Books, Inc., $2.50.*) Ages 4 to 6.

A Book of Tails, *by Anne Welsh Guy.* Wonderful pictures, fair text about animal tails. (*Steck Co., $1.50.*) Ages 4 to 7.

Where Did Tuffy Hide? *by Isabel and Frederick Eberstadt.* Dog story for very young readers. (*Little, Brown, $2.75.*) Ages 4 to 7.

Curious George Gets a Medal, *by H. A. Rey.* Adventures of an odd monkey. (*Houghton Mifflin, $3.25.*) Ages 4 to 8.

Just Mrs. Goose, *by Miriam Clark Potter.* Funny predicaments in the busy life of a goose. (*J. P. Lippincott Co., $2.75.*) Ages 4 to 10.

Night Cat, *by Irma Simonton Black.* A city cat and his adventures. (*Holiday House, $2.25.*) Ages 5 up.

Jesus, Friend and Helper, *by Elizabeth Allstrom.* Seven stories. (*Abingdon Press, $1.50.*) Ages 5 to 8.

Jeffie's Party, *by Gene Zion.* A little girl's costume party. (*Harper, $2.50.*) Ages 5 to 8.

Jenny, *by Jean Poindexter Colby.* A family adopts a mongrel dog. (*Hastings House, $2.50.*) Ages 5 to 9.

The Runaway, *by Dorothy Clewes.* A little girl finds friends in a new town. (*Coward McCann, Inc., $2.50.*) Ages 6 to 9.

Treasures to See, *by Leonard Weisgard.* A museum picture book. (*Harcourt Brace and Co., $3.*) Ages 6 up.

City Birds, *by Lucy and John Hawkinson.* Bird lore for a city child. (*Albert Whitman & Co., $2.*) Ages 7 to 9.

Virginia Dare, *by Augusta Stevenson.* The mystery of America's first little girl. (*Bobbs-Merrill, $1.95.*) Ages 7 up.

Mara Journeys Home, *by Elizabeth P. Witheridge.* Trip from Babylon to Jerusalem by camel caravan. (*Abingdon Press, $2.*) Ages 7 to 12.

Toppy and the Circuit Rider, *by Barnett Spratt.* A boy travels with the circuit rider. (*Abingdon Press, $1.75.*) Ages 8 to 12.

The Bird Watchers, *by Marjory Bartlett Sanger.* Introduction to a hobby. (*E. P. Dutton, $2.75.*) Ages 8 to 12.

Exploring the Weather, *by Roy A. Gallant.* What makes the weather. (*Garden City Books, $2.50.*) Ages 8 to 14.

Pagoo, *by Holling Clancy Holling.* Life story of a hermit crab. (*Houghton Mifflin Co., $3.75.*) Ages 8 to 14.

All About the Desert, *by Sam and Beryl Epstein.* (*Random House, $1.95.*) Ages 9 to 12.

All About the Great Rivers of the World, *by Anne Terry White.* (*Random House, $1.95.*) Ages 9 to 12.

Bible Dictionary for Boys and Girls, *by Manuel and Odette Komroff.* (*John C. Winston, $2.95.*) Ages 9 to 12.

Barnabas takes:

Looks at New Books

What boy hasn't "hi-there'd" to trainmen on a passing freight? **"Bernie" Baruch** did—down in South Carolina. And later, when he became a Wall Street financier, he dreamed of owning a railroad. That this ambition was balked was the greatest disappointment of his life. He devotes a chapter to this story in his fascinating autobiography, *Baruch: My Own Story* (Henry Holt and Co., $5), published on his 87th birthday.

At 35, Baruch was a millionaire and a seasoned speculator. But with refreshing candor, he concedes that many of the ways of Wall Street in his heyday are outmoded now by social conscience and law. His own testament of development records how he matured from money-making to public service. Under President Wilson, he served as chairman of the War Industries Board and was sent to Paris to help draft the treaty of peace after World War I. Seven U.S. presidents have made him their confidant and counselor.

This philosophical financier has been close to technological revolutions that have made our new world. But none of them, he concludes, "has done away with the need for character in the individual or the ability to think."

Baruch, son of a Jew who served as a Confederate surgeon, pays tribute to his Episcopalian wife for her understanding and co-operation in establishing a happy, congenial home. The chapters revealing their home life add to the book's warmth and significance.

To get an ecumenical insight—we might as well get used to that word—let me recommend *Your Neighbor Celebrates* (Friendly House Publishers, $2.50). It's a brief review of Jewish religious customs.

In his foreword, Dean James A. Pike, of the Episcopal Cathedral of St. John the Divine, New York City, says: "Speaking for the Christians who will read this book, I can say that they will not only understand better the religion of many of their neighbors, but also, from its pages, they will understand their own faith better."

It is that sort of book which **Arthur Gilbert** and **Oscar Tarcov** have written. In simple language and with dramatic photos it explains the tradition behind Jewish worship and the significance of Jewish holidays.

"Each individual, in his own way," say the authors, "has contributed to America, and it is the contributions of all that have made America strong. 'God hears prayers in many tongues, and they are all sweet in his ears.'"

Sounding the same note is *America, America, America.* It's an anthology of historic prose and poetry selected by **Kenneth Seeman Giniger** (Franklin Watts, $2.95), with such illustrious names as Longfellow, Paine, Franklin, Lincoln, Whitman, and Wilson, to name a few of those whose hand was on the pulse of a developing country.

If Americana interests you, probably you're enjoying the current spate of Civil War books. But save a space on your bookshelf for *When the World Ended* (Oxford University Press, $4). It's the diary of 17-year-old **Emma LeConte,** as edited by **Earl Schenck Miers,** and covers vividly the brief period when Sherman's army held Columbia, S.C., in its iron grip. High spot is the burning of the city. If Emma's account is as accurate as it appears, there is little doubt but that, though Sherman denied responsibility, his "bummers" put the torch to that cradle of secession.

Fine art work—such as this—adds to vitality of America, America, America.

Just a brief extract to sample Emma's style as she describes the fire: "A quivering molten ocean seemed to fill the air and sky . . . The Common opposite the gate was crowded with homeless women and children, a few wrapped in blankets and many shivering in the night air. Such a scene as this with the drunken, fiendish soldiery in their dark uniforms, infuriated, cursing, screaming, exulting in their work, came nearer realizing the material idea of hell than anything I ever expect to see again. They call themselves 'Sherman's Hell-hounds.'"

This from a girl of 17!

Has the history bug bitten you? If so, you'll remember well TOGETHER's color-photo story last June on 350-year-old Jamestown, *Where American Protestantism First Took Root.* Now comes *The Numbered Years: Five Decades at James City* (Garrett & Massie, Richmond, $3.50). It's semifiction by **Margaret Denny Dixon,** daughter of one Methodist preacher and wife of another. She has a knack of turning musty records into reading as interesting as the morning newspaper. Four of her 12 grandchildren are descendants of John Rolfe and that most fabled of all Indian princesses, Pocahontas!

"Richard Armour rides again," says the blurb on his *Twisted Tales From Shakespeare* (McGraw-Hill, $2.95). He does! How that California professor can chink a chuckle between pages of sobersided history is a major mystery. He did it in *It All Started With Columbus,* then turned to Europa and even Eve. Now he tugs at the beard of the bard of Avon. Here's a sample—it's Tybalt, from *Romeo and Juliet,* who's talking:

"'Fetch me my rapier, boy,' he says to his caddy, passing up his broadsword and his eight iron. He is about to run Romeo through when he is stopped by old Capulet.

"'Let him alone,' Capulet says brusquely . . . 'Go to!' Tybalt goes, although his destination is unspecified."

If you enjoy a literate spoof, you'll get a good grin out of this little book.

I thought I knew the West. Been traveling and vacationing there for years. Then I picked up the exciting little paperback, *This Is the West,* edited by **Robert West Howard** (Signet, 35¢). Here in 240 lively pages 25 top-flight writers and historians picture the legendary land that sprawls from the Great Plains to the Pacific and they populate it with a fabulous parade of cowboys and Indians, scouts and soldiers, sodbusters and mountain men, honky tonkers and preachers.

This is the first time anybody ever corraled so many specialists on the West. They are mostly "Westerners," members of a fast-growing group of Western history lovers with chapters staked out now from New York to Los Angeles. Along with the drama and history, the experts marshal a graphic account of the West's geology, weather, plants, and animals. For good measure, they throw in a guide to 150 "must" sights in the modern West, and tell you how to make quick sourdough biscuits and pemmican *pâté*. Altogether a bonus book, and if you feel flush buy a $6 cloth edition (Rand McNally).

Who makes language: the grammarians or the users? That's the issue most critics are quibbling about as they review *A Dictionary of Contemporary American Usage* (Random House, $5.95) by **Bergen Evans,** of Northwestern University and TV fame, and his sister, **Cornelia.**

The Evanses line up on the usage side, definitely. I'd like to stand there, too—with a few reservations. One's an aversion to the TV slogan about a cigarette which, we hear, "tastes good, like it should"—usage which makes Barnabas shudder. Nevertheless, this book is going to be a valued addition to my reference library.

I wonder if Bergen—who delights in stumping TV quizzees—knows two words containing three grammatical errors. They are: "Them's them."

Turn a couple of experienced newspapermen loose on a lead to a real-life adventure story and chances are they'll come up with a grade-A yarn. But somehow this formula falls short—just by a hairbreadth, but short nonetheless—in *The One That Got Away* (Random House, $3.95).

Two newsmen, **Kendal Burt** and **James Leasor,** independently began tracing the exploits of Luftwaffe Oberleutnant Franz von Werra. Their trails crossed in Germany; the two journalists compared notes and agreed to collaborate. The result is a readable book with a spark which just misses bursting into full flame.

Von Werra was, in many respects, a fascinating man. Shot down in the Battle of Britain, he escaped twice from British prisoner-of-war camps, once coming as close as the next second to getting away in a stolen top-secret Royal Air Force fighter. Transported to Canada, he finally made good his escape by diving headfirst out of a train and crossing the frozen St. Lawrence River in a "liberated" rowboat to the then-neutral U.S.

But the book lacks one cardinal ingredient. Von Werra was intelligent and charming—but he was also a vain, boastful, swaggering Nazi, not the type

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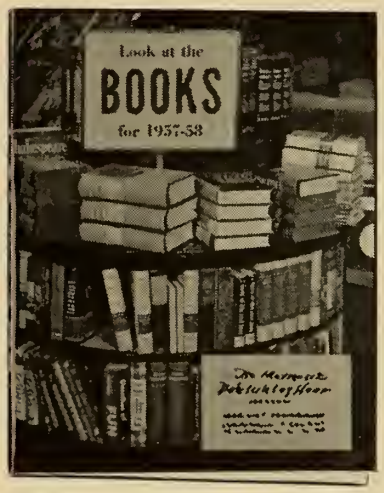

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to arouse the average reader's sympathy. As the central character, von Werra hasn't the fiber to sustain the weight of a full-length book.

As laird o' the Barnabas manor, I wouldn't usurp women's rights. So when *Woman's Guide to Better Living,* by **Dr. John A. Schindler** (Prentice-Hall, $4.95), came along, I handed it right over to the better half. Here's what she had to say:

"I'm downright amazed to find even a physician who can write so understandingly about us women! Lots of doctors know what makes us tick (or talk), but this brave man comes right out and says we'd all be a lot better off if we kept our minds 'on the move.'"

Do-it-yourself books on meeting daily stresses and strains flow fast from the presses. Here are two more: *The Next Day,* by **James A. Pike** (Doubleday, $2.75) and *How to Enjoy Work and Get More Fun Out of Life,* by **O. A. Battista** (Prentice-Hall, $4.95).

Dr. Pike's book has been likened to a series of satisfying interviews with one's pastor. And the Battista volume is well characterized by its title.

The impetuous 19th-century Englishman, John Mytton, set fire to his nightshirt to get rid of the hiccups. He was inside the nightshirt. . . . A New York critic reviewed the play, *I Am a Camera,* with "No Leica!"

These bits and pieces are two of several thousand that bounce around in *Any Number Can Play* (World, $5) by **Clifton Fadiman.**

He may not be the most brilliant essayist of our time, but few are more entertaining. He loves to collect facts and his range is world-wide—from limericks to puns, cheese to London, biography to babies.

Humor comes hard to most theologians, they say, so a bow to "Simeon Stylites," who in real life is **Halford E. Luccock** for *Living Without Gloves* (Oxford University Press, $3). This collection of essays has the sort of audacity which makes the reader laugh out loud at his own faults. Pastor of the mythical St. Andrews-by-the-Gas-Station parish, Luccock does indeed take off his gloves in dealing with the business of getting through the daily quota of 24 hours in the best possible way.

I, Barnabas, laughed loud and long after reading the piece entitled, "I've Got a Little List." Think you will, too.

Fourteen years after the escapades took place, along comes the hilarious account of **Roger Hall's** pressing his services on the OSS as an eager volunteer. He was eager to get out of Louisiana, that is, and the OSS was the escape route. In *You're Stepping on My Cloak and Dagger* (W. W. Norton & Co., Inc., $3.75), we're treated to what is probably the funniest unofficial record of life in the Office of Strategic Services. You may wonder whether some of the revelations are threats to the nation's security; we are assured they are not.

Filippo Sacchi, Italian journalist and long-time friend, has written superbly *The Magic Baton: Toscanini's Life for Music* (G. P. Putnam's Sons, $3.75). The late maestro was probably the most universally admired conductor of our time. Here is the pattern of his days, woven into the fabric of almost a century. It is a rich story well told. Toscanini would be proud of it.

Quality and price are often unrelated. An example: Public Affairs Pamphlet No. 254, *Your Child's Sense of Responsibility,* by **Edith G. Neisser.** One of a long series of pamphlets dealing with family relations, social problems, health and science, and intergroup relations, this new guide is available at the modest price of 25¢. Order from Public Affairs Pamphlets, 22 E. 38th St., New York 16, N.Y. If you're concerned about guiding your youngsters into good patterns of responsibility, this has much to offer.

Richard Hall and **Eugene P. Beitler** make no apology for another book on *How to Read the Bible* (J. P. Lippincott Co., $2.95). These scholars are concerned chiefly in commending to others the Book that has meant so much to them.

The Bible, in itself a library of 66

Essayist-humorist: Halford Luccock, Methodist theologian and author of smile-packed Living Without Gloves.

books, has reading for every mood. The authors show how best to browse around in this all-time best seller.

Browsing of a different sort is offered in *The Old Farmer's Almanac Sampler* (Ives Washburn, Inc., $5). **Robb Sagendorph,** editor of the Almanac annual, has brought together an interesting sampling of weather forecasts, agricultural advice, medical guidance, and other miscellany from the volumes, which date back to 1792.

After-dinner cleanup at the Barnabas house often involves putting away books as well as dishes. We find it fun to answer questions when they arise and we have a few reference books on which we rely heavily. A new one has just gone into service—*Atlas of World History,* edited by **R. R. Palmer** of Princeton University (Rand McNally & Co., $6.95).

Packed into its 216 pages is an amazing storehouse of information, covering the whole sweep of world history from ancient times through World War II. The maps are outstanding, too.

If you're concerned about the Christian use of leisure, or how your church can better integrate family recreation into its program, look into *Recreation and the Local Church,* by **Clemens, Tully, and Crill** (Brethren Publishing House, $2.75). It's a guide to a good program of lay activity for all ages.

Buffalo Grove lies a few miles north of us here in Chicago. It was there 100 years ago that John Burroughs taught school "at the edge of the wide, tranquil prairie." This great naturalist, whose life is told so sympathetically in *The Edge of April,* by **Hildegarde Hoyt Swift** (Wm. Morrow & Co., $3.95), wouldn't recognize the place today. For, instead of "its grasses standing shoulder-high, bowing and rippling before the strong wind of the West, running to meet the high arch of the sky" he'd find a sea of roof tops.

Suburbia covers much of the land Burroughs trod, but the flowers and trees which grow in the yards are a living tribute to him.

J. S. Gowland, a forest ranger in the Canadian Rockies, has recorded the thrills and satisfactions of life in that beautiful and remote wilderness. His *Smoke Over Sikanaska* (Ives Washburn, Inc., $3.50) is a book to fire the imagination of the man or boy who dreams large dreams. The trails this man knows and describes so well are but a few feet in width, free of macadam, clouds of dust, and stench of gasoline.

—BARNABAS

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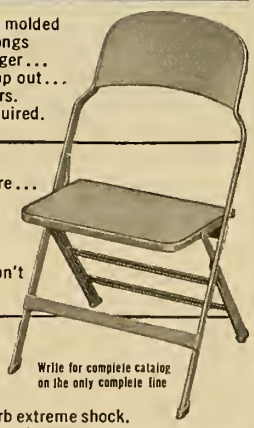

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Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

THIS MONTH I want to review two novels of significance. These are not just stories to entertain; they have something to say we ought to ponder. There is certainly a place in fiction for a story of adventure or romance which is an end in itself. I take a dim view of writers who are obviously trying to make their sermon more palatable by fictionalizing it. In these three books, however, the story is not subordinated to the message and the novels have the ring of authenticity. When the message of a book comes out of it inevitably and without contrivance, no one objects if the novelist is a preacher. It is only when the poor fellow lets the message strangle the plot that we object.

The first one under examination is:

THE CONVERT, by Margaret Culkin Banning *(Harper, $3.95)*.

I had an unusual time reading this book and I share it with you because it may shed some light on whether you want to read it. It soon become clear that this was to be the story of the conversion of a Protestant to Catholicism and, since the trend is altogether the other way, I think it is about time we had a book telling that part of the story.

However, I went on through it faithfully and now that it is over, I recommend it to you. I think it will be a good thing to see what happens to a man and his family when Rome with its authoritarian philosophy has its way with him. This is not to say that everything about the Protestant reaction to Catholicism is admirable. There is too much bigotry on both sides. Also, it is fairly obvious that the religion which this important man preferred was a rather empty thing. He needed something to fill the vacuum of his spirit.

I like *The Convert* because it deals with the situation without making either side black or white. It ought to awaken many people who think that tolerance is all that Protestantism has to offer, but I think it makes clear what the issue is between these two families of Christendom. When one side believes in individual liberty and the other side does not, we might as well realize that the battle is an unending one.

There are two broken homes in this book, one brought about by the decision of a young man not to marry a Catholic, and the other brought about by a husband's turning Catholic. The author seems to be saying that when freedom meets authority in a direct clash, somebody gets hurt. Hers is a book to trouble you and it offers no easy solution, because there is none.

THE TOWN, by William Faulkner *(Random House, $3.95)*.

A man does not criticize the literary style of a Nobel Prize winner unless he is an iconoclast or a fool. (Do not bother to write and tell me in which category you place me.) But I still say that Faulkner's style is needlessly obscure. He wrote a book some time ago called *A Fable*, full of beautiful writing and significant symbolism, but I was not always sure what he meant. *The Town* is not as bad as that and no one will have difficulty following the plot. There are times, however, when it seemed to me that the author went around the corner, up the alley, and in the back door when the front door was wide open.

This is another chapter in the life of the Snopes family and portrays their successes and failures. The scene is a small town in the South; the players who cross the stage are the great and small in this society.

The book has real depth and insight, and Faulkner can use the English language to describe people and events with artistry. It suggests that any man's life is a novel, full of greatness and disaster. If I did not have such a prejudice in favor of lucidity, I would probably tell you that this is a great book and you should not miss it.

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OUR METHODIST MINISTERS PROVIDE WEEKLY MEDITATIONS ON THE

NOVEMBER 17

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.—I Corinthians 15:58

ACCORDING TO an old story, an agitated young monk came upon St. Francis of Assisi quietly hoeing in the monastery garden and posed this question: "If you should suddenly learn that you would die before sunset, what would you do?" Brother Francis quietly replied, "I would finish hoeing my garden."

This simple answer illustrates the meaning of St. Paul's teaching. The Corinthians were St. Paul's problem children and his letters reveal his admonitions on the array of sins and perplexities that beset them. However, they had also anxiously desired that he discuss the theological question of the Resurrection. Paul treated the matter in detail. He affirmed the fact that Christ did arise and assured immortality to man—ultimate triumph over death for all who are steadfast, immovable in faith, and who believe that in the Lord their labor is not in vain. Thus, one must daily move forward in spite of difficulties and reverses. Finish hoeing your garden and leave the labor in the hands of God.

We see examples all through history. We think of Cardinal Newman, who went through English villages and found some sections where people were more contented. The children were better behaved, the towns cleaner, the people churchgoers. When he asked what made the difference he received the reply, "There came a man amongst us by the name of John Wesley." His labor was not in vain.

We think, too, of John Chapman, known as Johnny Appleseed, who tramped the Midwest for 40 years, conducting prayer meetings and carrying apple seeds. Lives were changed, orchards sprung up. Again, an MYF changed an entire community for good because members became concerned about evil. Or think of Louis Pasteur's accomplishments. His side was paralyzed, he had been ridiculed, told he was just another mouth to feed. But he did what swords cannot accomplish. Here is what he once said: "The secret is the One to whom I have surrendered my life. Christ made me what I am."

Prayer: Almighty God, make strong our faith, curb our doubts, and strike our palsied spirits with vigor. Help us to reach out and appropriate the gifts of the spirit, which include eternal life, but in the meantime help us to labor earnestly for the Kingdom here on earth, for the good we do is not done in vain. In the master's name. Amen.

—PAUL E. TURK

NOVEMBER 24

Let all that you do be done in love.—I Corinthians 16:14

CAN YOU disagree with someone and do it lovingly every time? This is what Paul is asking us to do. He says that everything should be done in love. Not only the kind things, but the severe things as well.

Let's keep these words of Paul before us for a week and see how they help us work at a disagreeable job, discipline a child, rebuke an adult, or clean up a discouraging mess someone else has made.

If we can learn to do disagreeable things like these with love for the truth and love for the people involved, we will discover some of the winsomeness and the power that was in the Master.

Prayer: Eternal God, who art always loving toward us, let thy love shine through us in all that we do, so that we may be worthy instruments of thy peace. Amen.

—ROBERT W. MOON

DECEMBER 1

For to me to live is Christ, and to die is gain.—Philippians 1:21

SUZY SUFFERED a stroke at 65. In the hospital I lifted her inert hands and said: "No hands have ever worked more devotedly for others than these." Her daughter replied: "Yes, she kept faith alive this way. She never wanted anything for herself. We're proud of her—but she carried self-denial too far."

But one cannot do that. Of course, self-denial means cross-bearing, and we do not like that. Crosses are heavy. Yet the fuller the commitment the more bearable the cross. St. Paul was fully committed; also, Christ was fully admitted. Out of his experience Paul could say: "For to me to live is Christ, and to die is gain." Life in its real sense was a person-to-person experience between him and Christ. Death would confirm it through eternity—the crowning profit of having magnified Christ in the bodily life.

To us today, it is most needful to find this person-to-person experience. It is the way of spiritual fullness. Self fully committed, Christ fully admitted, means—for any of us—a living faith. True, we may stop too short, but we cannot go too far.

Prayer: O God our Father, we pray for thy grace that the spirit of Christ may pervade and sustain our lives. Amen.

—R. A. TEETER

DECEMBER 8

Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things,

My Path

INTERNATIONAL SUNDAY SCHOOL LESSONS

and count them as refuse, in order that I may gain Christ.
—Philippians 3:8

MOST MEN understand the ideal of giving up all things for Christ, yet never quite make it. During the *Albert Schweitzer* film, I studied the faces around me. Perhaps it was mirrored reflection, but I thought I saw a longing along the idea, "I wish I could have used my life that way." An older companion said to me later, "That picture was wonderful, but I'm afraid I would be too selfish to let such things happen to me."

I admired his frankness, but I heard universal language in his words.

Here Paul speaks to us in the manner of a man of wide experience, great possessions and accomplishments. Yet, once having possessed Christ, nothing else had real value. Compared to Christ, all else descends. Paul would be willing to throw away all things, if by so doing he could know Christ; and he was a man who knew what it meant both to have advantage and to suffer.

Our embattlements with daily problems, the imposition of material power upon our lives, and the predominance of society's manners tie us down to the limitations which control us. We wish we could denounce "things" in favor of Christ. Our world will not let us and most of us cannot break through—at least, all the way.

But, for those who have seen and felt this life in Christ, the rest of life's situations and encumbrances take their place, fade into the background, no longer rule.

Prayer: O Lord God, who rulest thy wonderful world, rule thou my heart until I have replaced the unlovely in my life with thy love, and the unwanted with thy way, and my will with thy will. Amen.

—LAURENCE E. NYE

DECEMBER 15

And my God will supply every need of yours according to his riches in glory in Christ Jesus.
—Philippians 4:19

ONCE during the years of dust, drought, and depression in South Dakota, I was talking with Senator Peter Norbeck. I had uttered the frequently repeated cliché: "Well, we will struggle through this year, but if it happens again next year all will be lost."

In reply, the senator told me of a family in Norway living for years on a food budget of $2 a week. The basic diet was fish. When I suggested that there were few fish in South Dakota, he replied that $2 worth of corn would sustain a family of seven for a week.

No one wants such rations, but the lesson is clear. Our needs are not synonymous with our wants. "I felt that I was abused because I had no shoes, until I met a man who had no feet." Supplying human wants adds to the standard of living, but basically the Christian faith has to do with needs.

Our text assures us that God will supply our needs. The two most basic of all needs are food and love. We may not be able to demonstrate it, but few would doubt that in every year God gives enough food for all the people of the world. Human failure to distribute it properly has caused famine.

Likewise, wherever there is a normal heart in a normal body, God gives love. Where the church, the home, and the school are cooperating in education and inspiration, love will rule the world.

Prayer: Grant us, O Lord, increasing wisdom to distinguish between our wants for selfish ends and our needs for thy purpose. Amen.

—EARL A. ROADMAN

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LOTS OF FUN

A BIG CONTEST

What in all the world are you most thankful for this year? Whatever it is, draw a crayon picture of it for the Small Fry Thanksgiving Contest. The first 10 winners will receive big new scrapbooks! Here are the rules:

- Boys and girls 10 years old or younger may compete.
- Use crayons. You must do the whole drawing yourself.
- On the back of the picture tell what it is and why you are thankful for it. Someone may help you write this if you are not old enough to write it yourself.
- Sign your whole name, age, address, and tell where you go to Sunday school.
- Mail to: Small Fry Contest, TOGETHER Magazine, 740 N. Rush St., Chicago 11, Ill.
- Entries must be mailed on or before Dec. 7, 1957.

Winners and honorable mentions will be announced later. Final decision rests with the judges and all entries become the property of TOGETHER.

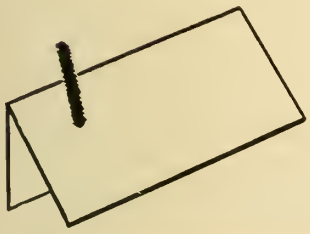
A SPECIAL GAME

LOOK THROUGH old magazines and find pictures of things for which you are thankful. Cut out the pictures and paste them on bright pieces of paper. Write the name of each picture on a separate piece of paper and put these names in a bowl or an old hat. After Thanksgiving dinner, divide the pictures among all the members of the family. Have each person arrange his pictures in front of him. Draw out the names one by one and read them aloud. Each time you read a name, the person who has the picture of that object turns it over. The winner is the person who has the picture of the last name you draw.

AT THANKSGIVING

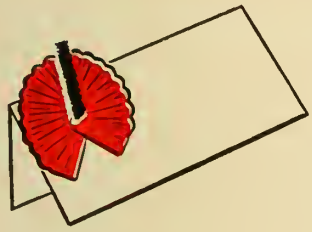
TURKEY PLACE CARDS

Things you will need: Paper cups from a box of chocolates, candy corn, pipe cleaners, construction paper, cellophane tape, paste, crayons, scissors.

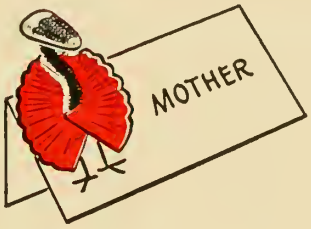


1. For each place card, cut a piece of construction paper 4 in. square. Fold it in half. Poke a 2-in. pipe cleaner through one side and fasten it underneath with cellophane tape.

3. Gently push a kernel of candy corn onto the end of the pipe cleaner. Then bend the pipe cleaner back enough so that the turkey will not fall over on its candy corn beak.



2. Cut the candy cups in half and trim off the bottoms. You will use only the folded edges. Curve one piece around the pipe cleaner and then paste it to the place card.



4. With your crayons, draw legs on the turkey. Make a place card for each person who will be present at your Thanksgiving dinner. Print each person's name beside the turkey.

WAYS TO PLEASE GRANDMA and GRANDPA

Are Grandma and Grandpa coming to your house for Thanksgiving?

- Meet them at the door and tell them how glad you are that they could come for Thanksgiving.
- Stand by your chair at the dinner table until everyone is ready to sit down. Help Grandma with her chair when she sits down.
- During the dinner be polite. When you wish to leave the table, ask to be excused.
- When Grandma and Grandpa go, tell them how much you enjoyed their visit and that you hope they will come again soon.

And if your Grandma and Grandpa won't be with you on Thanksgiving Day, why not just be especially nice to everyone?

Old family photos—such as this one of author's daughters, Beth and Dorothy—form a natural adjunct to your hobby when you trace your family tree.

Make Your Family Live

By R. V. AHRENS

AT 74, I STARTED off on a new hobby. That was three years ago—and I still feel it's the most fascinating pursuit in the world. It's genealogy—tracing my family tree—and it fits in fine with my interest in the church.

In the first place, the Bible places great emphasis on family histories: the New Testament, to cite just one example, opens with Matthew writing: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham," and then proceeding to trace Christ's lineage. And secondly, my research—and I am strictly an amateur—has already turned up a host of ministers and lay workers, including at least five Methodist preachers and missionaries, among my kin. To me, as chairman emeritus of the board of trustees of Simpson Methodist Church in Milwaukee, this was a bonus I especially enjoyed.

I enjoy, too, the feeling that this is an all-family hobby in the finest sense of the word. It's ideal for mother, father, and children to participate in together. And by its nature it brings your wider family of cousins, aunts, and others into close contact.

I had no more idea of tracing my family tree than I had of taking off for the moon in a rocket that day in 1954 when my daughter, Mrs. Beth Utke, dropped around to see me. After all, I was 74, retired for many years, and in less than tiptop health. But Beth ignited the spark. "Dad," she said, "I've been thinking. Why don't you see what you can find out about our family? Who are we, anyway? What were our great-grandparents like? What did they work at? How many children did our great-aunts have? You have more time now than anybody else; why don't you see what you can find out?"

Well, I thought, that's a lot easier to say than do. I'd been a businessman all my life. I didn't even know how to start looking up my family; worse, I didn't know anybody who'd ever done anything like this, so I couldn't ask for help. But somehow things have worked out fine—and if I can do it, you can. It's really simple—and fascinating.

The first thing I did was set up the limits of how far I'd search. I decided to try to fill in our family tree from the time of my grandparents down through my grandchildren—five generations in all. In a few places I've extended this to six generations, but by and large I've held the line at five. Now I have 89 families, with some 800 names, listed in my family history. And ever since January, 1956, I've been sending out a monthly newsletter, containing up-to-the-minute family events, to all those listed. It's certainly doing a lot to renew old ties and cement a great many new ones.

I started out by asking each relative I knew to supply all the information he could on his own branch of the family. To help him, I drew up simple work sheets with spaces for him to list the name, birth date, and death date of each person. I encouraged each one, too, to pass along any other information he could gather about the persons listed on his work sheet so that I could write a little character sketch later on.

My starting move acted like a stone thrown into a pond, each relative helping put me in touch with

The charm of long-ago days lives again in old pictures—which bring alive the men and women in your ancestral parade.

another. As the replies flooded in, I entered the factual data on large "tree" sheets I had prepared and filed the anecdotes for use in my miniature biographies. I issued 300 mimeographed copies of my first edition of *Genealogy of the Ahrens-Howell Families*—and when that came out, many who hadn't responded to my first request got busy. Since then I've issued two further editions, a supplement, and a chronological listing, which shows marriages as well as births and deaths.

Unless you've tried it, you have no idea how people whose blood flows in your veins, come alive as you dig into their stories.

And remember, my research has been limited. I am an amateur of the rankest sort. I've been in ill health—three major operations since I started out—and to help me fill in my family tree, I've had to depend on the cooperation of others. If I can pull together 800 names under these circumstances, think what those of you in better health—and with fewer years—can do!

MY oldest entries have come from family Bibles (one entry dates back to 1798). Some came from old tombstones. Many modern records come from book-type marriage licenses, which provide space for the listing of births, the weddings of these children, and deaths. If you decide you want older records, or if some data are not readily available, consult probate courts, where wills are filed, registrars of deeds, marriage-license bureaus, and similar places of record.

Some younger people I know of who are starting to trace their family trees carry spiral notebooks whenever they visit relatives and jot down all the family anecdotes they hear. They save them all, but carefully label those they believe factual and those where fancy takes a hand. If you visit distant kin on vacations, this is a valuable way of picking up new information.

Sometimes, too, a library can help, especially if you live in a big city where these institutions have special genealogical rooms. Most librarians are genuinely interested in this work and can direct you to the most help-

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Greeting Cards: Rena Olds Hydon, 104 N. Washington St., Herkimer, N.Y.

Hatpins: Mrs. Sture Henrichsen, 162 Maple St., Mahtomedi 1S, Minn.

Indian Artifacts: Rev. Franklin Newton, Spears Rd., Irving, N.Y. (Iroquois); Sylvia Dumas, 132S Bellaire, Amarillo, Tex.; Donald E. Crouch, 973 W. Court, Piggott, Ark.

Jewelry: Charles A. Kelley, Plymouth, N.H. (gold wire); Shelby Pepper, Box 28, Dakota, Ill.; Mrs. Macelle Switzer, 220 Fourth Ave. E., Kalispell, Mont. (earrings).

Miniatures: Barbara Gurley, 439 Washington, Hope, Ind. (stuffed animals); Sally Stinger, 833 First St., Rothschild, Wis. (dogs).

Model Trains: David A. Wilson III, 10S E. Willow St., Wenonah, N.J.

Napkins: Mrs. G. H. Manning, 203 Spruce St., Marshall, Ill. (paper).

Old Pewter: Mrs. Luella Dahlstrom, 4S2 Phelps Ave., Winter Park, Fla.

Post Cards: Fred Burton, 624 Eighth St., Ocean City, N.J.; Mrs. Sture Henrichsen, 162 Maple St., Mahtomedi 1S, Minn.; Judy Hoffman, 2606 Wenonah Blvd., Wichita Falls, Tex.; Mrs. R. Howard Shaw, 1023 Maddux Dr., Palo Alto, Calif.

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Sports Cars: J. Nordstrom, 8219 Overland Dr., Overland Park, Kan.

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Visiting Shut-ins: Mrs. Fern Bidwell, 2806 36th St., Lubbock, Tex.

Weaving: Mrs. Ruth R. Davis, Belle Plaine, Kan.

Pen Pals (open to age 18): Janice Butler (10), Box 499, Claflin, Kan.; Kathryn Connolly (13), 1440 Clermont Rd., Cleveland 10, Ohio; Bob Seba (13), Box 207, Leedey, Okla.; Martha Tomson (13), RR 1, Norwich, Ohio; Andrea Mishler (12), Silver Lake, Ind.; Barbara Peterson (14), 519 N. Main St., Oconto Falls Wis.; Betty Robinson (14), Bridgewater, Iowa; Melonie Souder (12), 1206 Roger Dr., Auburn, Ind.; Martha Heimdahl (11), 218 Longley Way, Arcadia, Calif.; Phillip C. Faudi (13), Paradise Rd., Bethel, Me.; Gale Henderson (13), 910 N. Eighth St., Beatrice, Neb.

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ful books and records. Some libraries even have old census data and microfilms of court records that can be most helpful in your search.

For beginners, I urge these tips:

1. Work from the present to the past. That is, start with what you know are the facts about people alive now and work back.

2. Be chary of traditions. If your family insists it is descended from royalty, fine; respect this belief—but don't list it as a fact unless your research proves it.

3. Decide how far back you want to go and stick to it. Remember, the work gets slower with each step backward you take.

4. Don't worry about fancy graphs and tables. You can draw your own "tree" charts without any trouble and sketch in your ancestry and your relatives as the information comes in. By doing most of the work yourself, your biggest expense will be for postage.

As a result of my hobby, I'm in regular touch now with the Rev. Ragnar Alm and his wife, Lydia, Methodist missionaries in Sumatra, who showed up in my family tree, and I feel like an old friend of farmers, housewives, and businessmen who died years ago, but who live again in the pages of our family history. And, most important fact of all, I have hopes that someday a descendant of mine will use my basic work as the springboard for a much more detailed family biography.

This hobby gives you a sense of kinship and accomplishment that few others can. It's as I wrote in the preface to my little volume: "In lieu of finding (in our family) great wealth, there are revealed firmness of character, honesty, capacity for self-support, and independence of opinion. We find them successful as farmers, mechanics, business and professional men as well as ministers of the gospel and active Christian laity—a background substantially sound that posterity need not be ashamed of."

Try it; I'm sure at the end you'll be able to say something equally warm—and factual—about your family. And it will make you feel you have made a real contribution to your family and community!

We are sorry to report that shortly after writing this article, Mr. Ahrens died in a Milwaukee hospital.—Eds.

NEWS of the world parish

U.S. Methodists Debate Church Organization

Nation-wide public hearings on Methodism's administrative machinery are producing "the finest spirit of Christian brotherhood and appreciation for opposing viewpoints." So says the Rev. C. Cooper Bell, chairman of a 70-member commission now collecting data on The Methodist Church's jurisdictional system.

Hearings, already held in 22 cities, will wind up in Detroit (Nov. 20-21) and Columbus, Ohio (Nov. 22-23). Tied to the study is a big question: Should Methodists abolish the Central Jurisdiction? It comprises Negro churches throughout the U.S. The church has five other geographic jurisdictions (Northeastern, Southeastern, North Central, South Central, and Western).

Said Bell, "I have seen no desire to do anything that would tend to rupture the church." He reaffirmed his hope that "we can solve the problem (of what to do about jurisdictions) within the Methodist family."

Leaders have been urging Methodists to testify at the hearings. The panels record opinions, do not debate issues. Forty persons testified in Denver, 27 in San Francisco, and 21 in Los Angeles.

Bishop Arthur J. Moore, Atlanta, informed Georgia Methodists: "Some of us are convinced that the preservation of the jurisdictional system is essential to the growth and unity of the church and therefore cannot be surrendered. But," he added, "if there are those who think the system should be abolished, they also will be heard."

Late in November, Bell, a former district superintendent from Lynchburg, Va., will begin assembling the testimony for study by the full commission. He will be assisted by the Rev. Frederick A. Shippey, a faculty member at Drew University Theological Seminary.

Whether more testimony will be needed hinges on how much the hearings reveal. Three months prior to the 1960 General Conference, the commission will report its findings and recommendations to conference delegates.

Meanwhile, another agency has taken

Methodists and Episcopalians shared in a service at historic Old North Church, Boston, to commemorate the 250th anniversary of the birth of Charles Wesley, brother of Methodism's founder. Methodist Bishop John Wesley Lord, Boston; Episcopal Bishop Anson Phelps Stokes, Mass.; Episcopal Suffragan Bishop Frederic C. Lawrence, Mass., and the Rev. Howard P. Kellett, vicar of Old North Church, from left, led the service which also marked the 221st anniversary of Charles Wesley's appearance in the pulpit of Old North Church, Sept. 26, 1736. Lord's sermon was on the same topic as was Wesley's: "The One Thing Needful."

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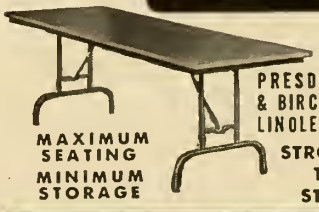

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a hard look at Methodist finances. The findings here, says Dr. Thomas B. Lugg, are "phenomenal." The general secretary and treasurer of the Council on World Service and Finance reports a 16 per cent jump in World Service giving, and equally striking increases in most of the 12 funds of which he has custody.

The council has just reviewed transactions involving receipts and expenditures by Methodist agencies of more than $22 millions. While World Service dollars leaped from $4 millions in 1940 to $11.5 millions in the fiscal year ending May 31, purchasing power is down. In terms of 1940 dollars, this year's total now will buy only $5.5 millions.

How to Stop Sunday Sales

Persuasion, rather than compulsion, may be the way to get businesses to close on Sunday, campaign leaders in Atlanta, Ga., and Seattle, Wash., now report.

In answer to a protest by Atlanta clergymen against illegal Sunday sales, Mayor William B. Hartsfield promised to ask store operators to cease Sunday sales voluntarily. Further, he said he will warn chain-store operators thinking of locating there that Georgia laws prohibit the sale of all but essential commodities on Sundays. Among those heading the delegation were two Methodists, Bishop Arthur J. Moore and Dr. Charles Allen, pastor of Grace Church.

In Seattle, a team of business, labor, and church forces has reduced Sunday business to minor proportions without evoking legal threats or blue laws. The city's Sunday Observance Committee was formed last Christmas after many businesses, formerly closed on Sunday, began opening. Many businessmen readily agreed to close because operations, forced on them by competition, were unprofitable.

Strength was gained by the three-way committee sponsorship. If some businessmen objected business leaders in the committee had replies. Union sponsorship worked through labor-contract problems; clergymen dealt with the religious and sociological arguments.

Ad Men Spur Church-going

Behind the "Worship Together" billboards and posters dotting the U.S. this month is RIAL, the business world's big push for religion.

Each November RIAL (Religion in American Life) secures millions of dollars (last year $7.5 million) in free advertising to get Americans to go to church.

The RIAL approach is two-pronged:

- Nationally, the theme picture—this year, a family worshiping in church—

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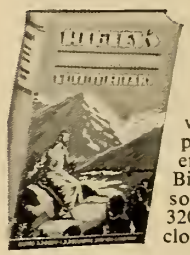

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is displayed on billboards, TV, train platforms, in magazines and newspapers.

- Locally, communities (last year 699) conduct their own compaigns.

Main Street businessmen play a key role. In 1956, they distributed descriptive literature with milk deliveries and in shoppers' bags; displayed prayer cards in restaurants. Newest 1957 idea: promote church-going on shipping containers.

Nine-year-old RIAL is sponsored by a committee of 68 lay people (including Adlai Stevenson, Harold Stassen, J. C. Penney) and 24 religious groups, including Methodists. Another 44 national organizations co-operate.

Alcoholism Fight Waged by Many U.S. Church Leaders

Church leaders—Protestant, Roman Catholic, and Jewish—are taking up the cudgels against alcoholism.

Prime among sponsoring bodies, The Methodist Church's Boards of Temperance and Education sponsored the fifth National Youth School of Alcohol Studies and Christian Action at Adrian (Mich.) College. Ninety-three youth leaders and adult counselors from 30 states and the District of Columbia attended. And at Methodist-related American University in Washington, D.C., the second annual Institute of Scientific Studies for Prevention of Alcoholism heard leading temperance figures discuss the church's war on alcohol.

"Drinking Is a Moral Issue" will be the theme for Methodism's annual Commitment Day observance, Dec. 1, according to Dr. Caradine R. Hooton, general secretary, Board of Temperance.

The observance is not just a "pledge signing" day, Hooton said. But the use of the cards is encouraged, he added, to permit millions of Methodists to reaffirm their personal abstinence from alcoholic beverages, and to aid others in taking a "new step in Christian living."

This year's theme underscores the *Discipline's* statement that "for a Christian, the use of intoxicating liquors is a fundamental moral issue which must be determined in the light of the gospel of Jesus Christ," Hooton pointed out.

Meanwhile the Seventh Day Adventists have launched a world-wide campaign to "desocialize" alcoholic beverages. Aim: to have heads of state sign a "declaration of purpose" not to serve intoxicating drinks at state or private functions.

Other highlights of the mounting campaign:

- The 85th annual convention of the Catholic Total Abstinence Union of

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Each family brought food, prepared at home, to make women's work lighter. And when turkey-serving time came——Well, there was no lack of young-set volunteers.

The Pilgrim Spirit in Arizona

Indian guest kindled memories of Thanksgiving Days long ago.

OUT IN THE SAND and mountain country of the Southwest, 2,500 miles distant from the spot where the Pilgrim fathers landed, Methodists are recapturing the spiritual values of the first Thanksgiving. Members of St. John's Church, Kingman, Ariz., concerned that the day has become one of greed rather than gratitude, are banding together to spend it working and worshiping in a spirit of thankfulness and brotherhood.

Last year, churchmen worked on a new education building; women—who had prepared much of the food at home—served dinner. Indian guests retold ancient tribal tales of the red man's first encounter with the whites, turning thoughts back to that long-ago day when settlers and Indians sat side by side to offer thanks to God. In that same spirit, these Christians now are restoring to the day its true richness—remembering God in sharing.

New education building received a big lift—from men's Thanksgiving "work bee."

America met in Atlantic City last month.

- A state-wide meeting of Protestant clergymen in Salem, Ore., sponsored by the Oregon Council of Churches, was told that too many ministers shy away from helping alcoholics.
- In Vermont, ministers, priests, and rabbis held an annual seminar on alcoholism.
- Clergymen and laymen attending the annual North Conway, N. H., Institute on Alcoholism urged churches and synagogues to be more actively concerned over the "large and growing number of persons who drink immoderately."
- The Air Lines Pilots Association is resuming its battle against liquor service on planes. The pilots' union has submitted to the Senate Transportation Subcommittee a list of 34 incidents caused by intoxicated passengers "which directly affected the ability of the flight crews to conduct their flights with the highest degree of safety."

The National Safety Council estimates that alcohol figures in 50 per cent of the nation's fatal accidents.

3,000 Students to Kansas City

About 3,000 college students and counselors are expected to attend the sixth quadrennial National Methodist Student Conference at Kansas University, Lawrence, Kan., Dec. 27 to Jan. 1. The theme: "Our Lord—Our Church —Our Life."

A project of the National Methodist Student Movement, the conference is administered by the Department of College and University Religious Life. Speakers will include:

- Norman Cousins, editor, *The Saturday Review.*
- Bishop Fred P. Corson, Philadelphia, president, Board of Education.
- Dr. Harold A. Bosley, pastor, First Church, Evanston, Ill.
- Dr. George A. Buttrick, Harvard professor.
- Dr. Phillipe Maury, Switzerland, general secretary, World Student Christian Federation.

Bishop's Booklet 'Best Seller'

Rare is the author who knows in advance that what he writes will be a "best seller." But Bishop William C. Martin has that assurance for *Christ and Our Resources,* a Lenten booklet now on Methodist Publishing House presses. Distribution of *Christ and Myself* by Bishop Charles W. Brashares, Chicago, its 1957 predecessor, reached 2.3 million.

Christ and Our Resources is part of The Methodist Church's program headed by Bishop Roy H. Short, Nashville, Tenn., to strengthen local churches.

NEWS DIGEST

A CHARLES WESLEY MEMORIAL entitled *Oh, For a Thousand Tongues to Sing,* a long-playing, hi-fi recording of Wesley hymns, has been produced by the 100-voice chancel choir of First Methodist Church, Dallas.

JOHN JORDAN, Illinois Wesleyan University graduate from Sycamore, Ill., is one of 32 Rhodes scholars to study in England. He's a former president, Illinois Methodist Student Movement; member, Council of the National Methodist Student Commission; youth director, Wesley Church, Bloomington, Ill.

A METHODIST EVANGELISM MISSION to the Philippines, held in late summer, won 2,024 persons for Christ.

THE SOUND OF A STONE, a film produced by the Television, Radio, and Film Commission in 1955, is the only Protestant film listed by TV stations as "one of the 50 best free or public-service films" they have used.

DAILY BIBLE LESSONS, a Methodist church school publication, now is known as *Epworth News.* The publication changed its size and is recommended for class use.

ALASKA UNIVERSITY: Cash on hand, at last count, totals more than $1 million—half the amount needed before construction can begin on the new Methodist school in Anchorage.

METHODIST GIVING: World Service receipts for September ($808,719.25) were slightly under September, 1956. But the first third of the fiscal year, June through September, is up 5.63 per cent over the same period last year (to $2.1 millions). All other funds, except World Service Specials, also showed gains for the four-month period.

DIED: Charles Howard Candler, 78, philanthropist, in Atlanta, Oct. 1. The son of Coca-Cola magnate Asa G. Candler, his gifts to Methodist-related Emory University have totaled $13 millions.

A BRONZE PLAQUE memorializing 66 circuit riders, bishops Francis Asbury, Richard Whatcoat, and William McKendree, has been dedicated near the Davidson County Courthouse, Nashville, Tenn. In 1812, circuit riders covered Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Mississippi, and Louisiana.

DEDICATION CEREMONIES for Cornell College's $800,000 library-social center, gift of the Olin Foundation, highlighted Parents' Day week end.

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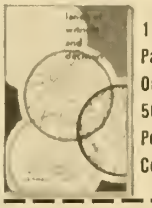

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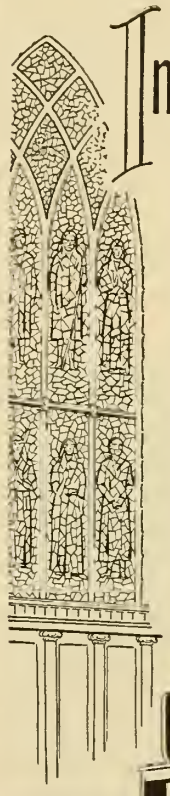

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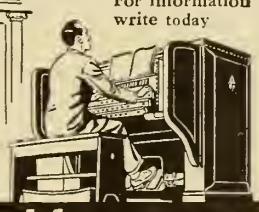

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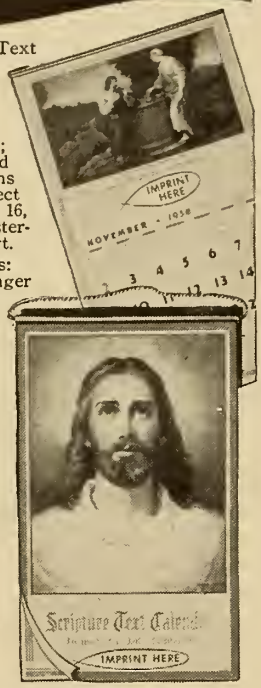

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DR. DONALD A. ODELL, Los Angeles attorney and member of the Methodist Judicial Council, has been appointed a Los Angeles County judge.

SCOTT B. APPLEBY, chairman, board of trustees at Methodist-related Young Harris College, Young Harris, Ga., has established a $50,000 scholarship endowment fund for Reinhardt College, Waleska, Ga., also Methodist-related. The fund will provide $2,500 a year to handicapped children. A similar program at Young Harris enables 35 young people a year to obtain a college enducation.

DR. ROBERT F. OXNAM, son of Bishop G. Bromley Oxnam and vice president for administrative affairs at Boston University, has been named president of Pratt Institute, Brooklyn, N.Y.

Sallman Honored for Art

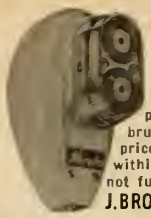
Warner Sallman, Chicago painter known especially for his "Head of Christ," has received *The Upper Room's* 1957 Award for World Christian Fellowship.

Sallman's painting is said to be the most widely known work of religious art. It was reproduced in the first issue of TOGETHER, October, 1956, with an article about him by William F. McDermott.

Dr. J. Manning Potts, editor of *The Upper Room,* presented the citation at a Washington, D.C., banquet attended by more than 300 Protestant clergymen and government and business leaders. Dr. Charles Goff, of Chicago (Methodist) Temple, was speaker.

Sallman was cited for inspiring "millions of Christians around the world to a fuller understanding of the message of the Saviour."

Artist Warner Sallman (right) receives copies of The Upper Room, *now published in 30 languages, from Editor J. Manning Potts. The issue carries his painting on the cover, and a special meditation written by Sallman inside.*



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'Little Rock Crisis Tests Church'—Bishop Martin

"Arkansas, truly, is a 'Land of Decision' for the forces of Christianity." This is the way Bishop Paul E. Martin saw the Little Rock school desegregation crisis as he returned to his home in that city from a trip to Africa.

"Never have Christian forces been given a greater opportunity to exert an influence for good," he said. "This terrible disaster did not come because Christianity failed. Nevertheless the Christian church would not be worthy of itself if it did not speak out bravely and forcefully for the principles for which it stands. The real Christian must stand for obedience to law and orderly processes for settling differences within the framework of our government. He must express his relationship to his fellow man in love rather than hate."

One of Bishop Martin's first moves was to join with other of the city's leading Protestant, Roman Catholic and Jewish clergymen to convene a special worship service to pray for "law and order" and "understanding and compassion."

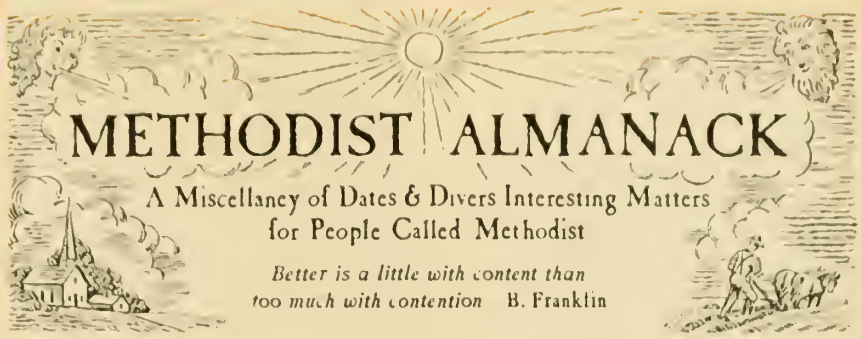
More than 1,200 Methodists joined in prayer at 12 churches in the Twin Cities (Little Rock and North Little Rock). Methodist congregations at Carlisle and Benton, about 30 miles from Little Rock, also turned out. In all, probably 5,000 persons prayed in 85 Little Rock churches and synagogues.

The crisis prompted many different reactions. The Rev. Arthur Terry, superintendent of the Little Rock District, agreed with the Supreme Court decision, but deplored the timing. "We were building good race relations. If it (decision) could have been deferred 25 years, it wouldn't have been needed. Now we have a crisis that is dividing us in all our relationships." Despite this, Terry was optimistic. "The great majority of our people are earnestly seeking a fair and workable solution," he added.

Editor Ewing T. Wayland, of the *Arkansas Methodist*, declared in an editorial that whatever anyone may personally think of the Supreme Court decision it is the law of the land until changed. "Christian people must be open-minded, yet with conviction; firm, yet with understanding; courageous, yet possessed with love; eager, yet with patience; knowing that if these qualities of life prevail, whatever is right will ultimately prevail."

And elsewhere in the U.S. people of all faiths also joined in an all-out effort to exert new moral leadership in the nation's most inflammatory issue. Methodists, too, struggled with the problem.

The executive committee of the Woman's Division of Christian Service wired WSCS members in Little Rock



NOVEMBER hath XXX days — 11th Month

What moistens the lip
and what brightens the eye?
What calls back the past,
like the rich pumpkin pie?—J. C. Whittier

15	Fr	Explorer Z. M. Pike spots his peak, 1806
16	Sa	Oklahoma, 46th state, is 50 years old
17	S	Congress first meets in Washington, 1800
18	M	*Vainglory flowereth but beareth no fruit*
19	Tu	WCTU formed in Cleveland, 1874 ☛
20	W	Queen Elizabeth's 10th wedding anniversary
21	Th	**Pilgrims draw up Mayflower Compact, 1620** (*one guaranty: freedom of worship*)
22	Fr	Bullet ends Blackbeard's pirate career, 1718
23	Sa	*The dearest friends are the oldest friends*
24	S	**World Service Sunday**
25	M	Board of World Peace meets, Chicago
26	Tu	First official U. S. Thanksgiving Day, 1789
27	W	Stanley feted for finding Livingstone, 1886
28	Th	**Thanksgiving Day** *Start Christmas Bible-reading program*
29	Fr	Army bests Navy to begin gridiron rivalry, 1890
30	Sa	S. L. Clemens (Mark Twain) b. 1835

■ World-renowned second WCTU president was Frances E. Willard, one of many Methodist women in this social-action group. No hatchet wielder (as was Carrie Nation), she was dedicated to the WCTU because "I have compassion for the multitudes . . . "She also was first woman college president in U. S. and among the first women delegates to a Methodist General Conference. First Methodist Church, Evanston, Illinois, where she was a member, commemorates her with a stained-glass window.

DECEMBER hath XXXI days — 12th Month

All sights were mellowed and all sounds subdued,
The hills seemed further and the stream sang low;
As in a dream the distant woodman hewed
His winter log with many a muffled blow.—T. B. Read

1	S	**First Sunday in Advent; Commitment Day**
2	M	J. Wesley leaves Georgia for England, 1737
3	Tu	Oberlin (Ohio), first coed college, opens 1833
4	W	National Grange marks 90th anniversary
5	Th	Prohibition ends, 5:22 P. M., 1933
6	Fr	Methodists open Cokesbury College, 1787
7	Sa	B. Franklin forms first U. S. fire company, 1736
8	S	**Universal Bible Sunday** *Bibles laid open, millions of surprises*
9	M	Today read Proverbs 30:8-9
10	Tu	**UN Human Rights Day**
11	W	Edward VIII abdicates "for love," 1936
12	Th	Marconi's radio signal spans Atlantic, 1901
13	Fr	*He that lives upon hope will die fasting*
14	Sa	New Jersey Methodism begins, 1770 ☛

■ A rugged, one-eyed ex-British Army captain, Thos. Webb, formed state's first society. His powerful preaching (often in scarlet regimentals, with sword laid across pulpit) and his fund-raising ability inspired building of Wesley Chapel on New York's John Street (see October Almanack).

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encouraging them to continue efforts toward interracial understanding.

In Chicago, the Board of Social and Economic Relations called on Methodists "to strive unceasingly to find solutions" to problems of racial strife.

In Boston, at the 250th anniversary celebration of the birth of Charles Wesley, Bishop John Wesley Lord declared: "If Christian America cannot solve the problem of racial bigotry and prejudice and hate at home, it has no gospel to take to the rest of the world." (See picture, page 61.)

In Upstate New York, the Northern New York Conference Board of Social Relations appealed to Methodists in the North to do a great deal of soul searching about their own racial prejudices.

MPH Sets Record Publishing Year

The Methodist Publishing House, Nashville, Tenn., recently dedicated its new $2 million glass and aluminum headquarters to "the advancement of Christianity through the printed word."

The ceremony climaxed the annual meeting of the Board of Publication, and capped another record publishing year. Among other major achievements:

Launched TOGETHER (for families) and THE NEW CHRISTIAN ADVOCATE (for ministers) as twin successors to the *Christian Advocate,* started in 1826.

Neared completion of *The Interpreter's Bible* (MPH released the final volume in August).

Authorized a new corporate structure.

Officials hailed the last fiscal year (ending May 31) as one "long to remember." One index of the service to the church is record sales of $22 million. Printing plants in Cincinnati and Nashville used 225,000 pounds of ink and 28 million pounds of paper; MPH paid $600,000 to annual conference funds for retired ministers, widows, and orphaned children of ministers.

MPH also sold more than 650,000 volumes of the 12-volume *Interpreter's Bible,* a commentary. This is MPH's biggest book-publishing venture since Methodist unification (1939). In another important book development, Abingdon Press (MPH book publishing division) launched Apex Books, a series of important books previously published in hard-bound editions. Abingdon printings totaled more than 2 million books.

Church school literature circulation reached an all-time high—6,852,583 copies per issue. New in this field are revised courses for kindergarten use, and *Christian Action,* a publication for older youth.

At year's end TOGETHER's circulation was approaching 1 million, and THE NEW CHRISTIAN ADVOCATE had 31,000 subscribers.

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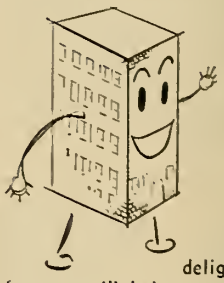

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A Prayer

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BE PLEASED, O Lord, to remember my friends, all that have prayed for me, and all that have done me good.

DO THOU GOOD to them and return all their kindness double into their own bosom, rewarding them with blessings, and sanctifying them with thy graces, and bringing them to glory . . .

LET ALL my family and kindred, my neighbours and acquaintance receive the benefit of my prayers, and the blessings of God; the comforts and supports of thy providence, and the sanctification of thy spirit.

—JEREMY TAYLOR

The new headquarters are a far cry from the sugar warehouse Methodist publishers occupied when they first came to Nashville in 1854. Modern in design, the exterior of the reinforced concrete structure is finished in black granite, white marble, and aluminum. It now has five floors, but two more can be added to handle future expansion. During an open house program several thousand persons toured the building.

Methodism Notes World Gains

Methodism is making steady gains across the Pacific. In Japan, Christian schools enjoy higher prestige than at any time in 75 years. In Korea, there are 45,000 Methodists with a vast rebuilding program under way. The Methodist Church in Hawaii is ministering to all races and growing five times faster (according to population) than in the United States.

This is the word from Board of Missions officials in New York after first-hand surveys on the opportunities for Methodists around the world.

Hawaii: About 4,200 Methodists there now, with 26 pastoral charges. But a steady rise in population (17,000 to 18,000 since 1950) and growing urbanization offer "unparalleled opportunity for growth." Seventeen churches are engaged in some phase of church building. Nine churches have church school plants, all with large attendance. Parker Memorial Church at Kaneohe, Oahu, boosted church school attendance 91 per cent over last year. Officials estimate new church construction and improvement in the next five years will total $1.5 million. Methodist program now is to serve all people—in a single church. Heretofore, we had separate ministers for each language group, such as Japanese, Korean, or Filipino.

Japan: The United Church of Japan (comprising several Protestant denominations, including Methodism) is growing at the rate of 5 per cent, or 9,000 members, a year. That's about the rate of growth in the U.S. Of 76 Protestant schools recognized by the government, 13 are supported by U.S. Methodists. The big danger: too many non-Christians entering Christian schools may lessen the religious influence.

Korea: Since 1954, about 80 per cent of the 300 Methodist churches have been rebuilt, built, or purchased. Hundreds of other congregations meet in homes or elsewhere. Methodist membership stands at 45,000, with a constituency of about 110,000. With Korea still in a state of war, reconstruction is

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only about half completed. Inflation cuts American dollars to about 20 or 30 cents. In the Chulwon District, opened for resettlement two years ago by the Korean government, Methodists have organized 35 new churches.

Elsewhere in the world, Methodists are gaining, too.

Cuba: Despite unsettled political conditions, Methodists have more churches, are reaching more people than ever. About 215 preaching places, not all actual churches, serve some 8,100 Methodists.

Poland: There are about 15,000 Methodists, 60 preaching places, and 40 ministers. There is a "living, driving faith among the people." Greatest need: more trained leaders.

Algeria: In spite of a "military camp" atmosphere, 27 Methodist missionaries are working steadily in hostels, government schools, and stations. One station has been closed in the past two years because of terrorism. There are very few Methodist churches in this land of Islam—only about 255 Methodists in both Algeria and Tunisia.

Germany and Scandinavia: Though a minority church, Methodism is making an impact out of proportion to its numbers, officials claim. Some state churches (usually Lutheran) are copying Methodist architecture.

Colleges Reaffirm Church Ties

Seven Methodist-related colleges now have held rededication services to strengthen the link between the schools and The Methodist Church.

The special ceremony points up the colleges' commitment to Christian ideals and the church's role in undergirding them with adequate moral and financial support.

At Southwestern College, Winfield, Kan., Bishop G. Bromley Oxnam, Washington, D.C., declared the church-related college should be an educational institution with the highest academic standards, not a psychiatric couch or rescue mission. But, he added, the church expects reverence upon the church campus for God, for Christ, and for life. It also expects loyalty to truth, to country, to the world community, and to the church.

Along with Southwestern (enrollment more than 600), these schools held rededication services recently: Athens (Ala.), Brevard (N.C.), Emory and Henry (Va.), Hendrix (Ark.), Lycoming, (Pa.), and Simpson (Iowa).

Ferrum (Va.) Junior College and Tennessee Wesleyan College are planning observances.

New Forces Join to Fight Smut

Protestant churchmen now have organized to fight smut. The aim of the new National Churchmen's Commission on Decent Publications: to eliminate the $500 million-a-year traffic in obscene literature which reaches one-third of all Americans each month.

Methodist circuit riders who carried religion to the Ohio frontier are memorialized in this oil painting by Clarence Shields, Toledo artist. To honor the 92nd birthday of the Rev. Benjamin F. Reading, a former horseback-riding preacher, Toledo Masons gave the painting to Methodism's new theological school to be built near Delaware, Ohio.

Membership will be solicited from all denominations and other groups. Three Methodists hold key posts. The Rev. Ralph A. Canon, St. James Church, Spartanburg, S.C., is research director; Roger Burgess, associate secretary, Board of Temperance, is finance chairman; and, Glenn D. Everett, a Washington news correspondent, is public relations director.

Colleges Defer Integration

Two Methodist colleges in Kentucky have deferred action on a Louisville Annual Conference resolution requesting them to admit students by next fall "regardless of race or color."

Trustees of Kentucky Wesleyan, Owensboro, declined to approve the resolution. And at the fall trustee meeting at Lindsey Wilson Junior College, Columbia, the resolution was not discussed.

The resolution requested both schools to consider the question by next June. The two schools are operated jointly by the Louisville and Kentucky Annual Conferences. The Kentucky Conference did not act.

The resolution was introduced by the Rev. Ted Hightower, pastor of St. Paul Church, Louisville. Hightower told the delegates there is no reason to believe the college trustees will turn down the request.

Two other Methodist schools in Kentucky are desegregated. They are Union College, Barbourville, and Sue Bennett Junior College, London.

"Sour godliness is the devil's religion"
—JOHN WESLEY

The Sunday-school teacher was reviewing a lesson. "Who led the children of Israel out of Egypt?" There was no answer, so she pointed to a boy at the back of the room and repeated her question.

"It wasn't me," he said timidly. "We just moved here from Tulsa."

—Mrs. D. Z. Nenstiel, *Pampa, Tex.*

•

The Sunday-school teacher had been telling her young class about the Christians who were thrown to the lions. Then she showed them a picture of the scene. One little boy looked so stricken that the teacher asked what was the matter. He pointed to the picture and wailed, "That poor lion didn't get any Christian!"

—Mrs. Janet E. Wuske, *Alliance, Ohio*

•

Shaking hands at a church social, the minister came to a couple he did not know. Nevertheless, he said to the gentleman, "I'm so glad to have you with us." Then, turning to the woman, he continued, "And this, I presume, is your most charming wife?"

"Sir," the gentleman—an English professor—replied reprovingly, "this is my *only* wife."

—Pauline L. Myers, *Lorain, Ohio*

•

A Methodist missionary to the Spanish mission in Florida was giving a program for the children and had given them pieces to learn. One day he received a note from a mother: "Dear Pastor—I am sorry Carlos will not be able to recite on Friday. The goat ate his speech."

—Mrs. H. W. Penney, *Miami, Fla.*

•

Like many loyal ministers' wives, I sing in our church choir. One Sunday the father of an eight-year-old in our congregation asked the child if he knew the minister's wife.

"Oh, yes," came the reply. "She's one of the chorus girls."

—Mrs. R. A. W. Bruehl, *Blue Island, Ill.*

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Shopping TOGETHER

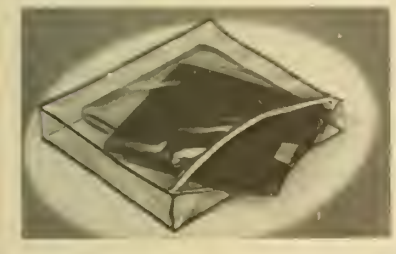
Waiting for THE GIFT—Your child will better understand the *real* meaning of his Christmas anticipation if you make a family ceremony of opening the doors each day of this *Advent calendar* (beginning December 1). Behind each door is a colorful figure which, when placed on the cardboard base included, does its part in making up the Nativity scene. On Christmas Eve he finds the most beautiful figure of all. 14x12½ inches. $1. *Swedish Crafts, Dept. T, Lindsborg, Kan.*

Personal Touch—Here's a personal gift for you to give the man or woman in your life. His or her name will be written across these handsome *porcelain name cuff links*—or you may get them as earrings. The flowing black script has its own dash. Have 24kt. gold-finished backs. $2.50 per set. Print name. *Ziff's, Box 3072, Dept. T, Merchandise Mart Plaza, Chicago, Ill.*

Create Heirlooms—Samplers are your treasured handiwork for your children to pass proudly on to their children. A few hours' work becomes a gift. Interest young sewers-to-be. *Heirloom sampler kit* contains pattern stamped on white linen, multi-colored embroidery floss, 11½x14-inch black wood frame, instructions. $2.98. *Ward Phillips, Dept. T, Carpentersville, Ill.*

Penny Savers—Remember those *old-time penny banks* Grandmother gave us? Here they are for our children. Cast in iron from original molds, 6 inches high, brightly painted. Specify policeman or Indian, $1.89; 2 for $3.69. *Sturbridge Yankee Workshop, 137 Brimfield Turnpike, Sturbridge, Mass.*

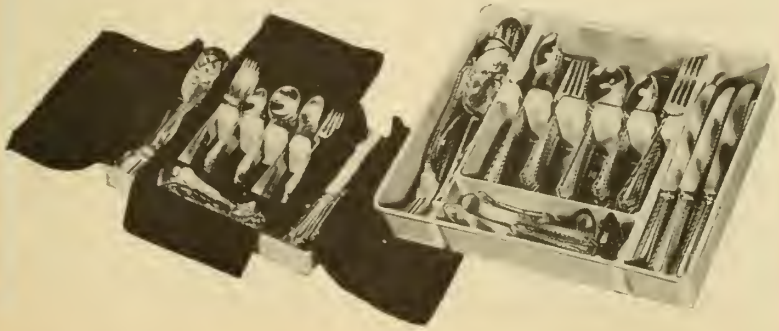
Practical Gift—Protect the family's sweater wardrobe. See-through *plastic zip bags* save sweaters from dust, snags, drawer soil. Use with moth repellent for year-round protection. Tape-bound, 14x11¾ inches. Set of 2, $1. *Breck's, 394 Breck Bldg., Boston 10, Mass.*



Angel Decor—Let the whole family enjoy Christmas preparations together. Assemble this *copper angel kit.* Ready-marked copper sheets contain one 7-inch, four 4-inch angels. All materials, $2.75. *Klemm Kraft, Box 60, Dept. T, Planetarium Stn., New York, N.Y.*

Johnny (or Janie) Wagon—Every toddler loves it for easy transportation of ducks and dolls. Child's name painted on in red. Sturdy wood with colorful designs, striped pull cord. Print name. 13½x10x5 inches. $2.95. *Meredith's, Evanston 5, Ill.*

Silver Protector—With a tailored-to-fit silver cloth liner, this plastic *flatware caddy* is a convenient tarnish-proof silver chest. Omit routine polishing. Fits kitchen or dinette drawers. Holds over 100 pieces. 12¾x10½x2¼ inches. $3.98. *Downs & Co., Dept. T, Evanston, Ill.*



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Louise Dickinson Rich

Let's Get Acquainted

Louise Dickinson Rich is the sort of author any writer envies. Behind her stretches a long trail of successes—*The Coast of Maine, Happy the Land, Only Parent,* and a host of others. Her smash-hit novel, *We Took to the Woods,* was a Book-of-the-Month Club selection; her feeling for the essentials of life and the worth of the human spirit has brought her commendation from critics and readers alike. Yet, modestly, she describes herself merely as "a woman who writes to provide for her family."

Here in the TOGETHER shop, we felt a special glow when we read her *Grandma and the Sea Gull* (page 13). Here is a basic lesson in day-to-day living, spelled out as only a woman with Mrs. Rich's unique gifts can spell it. We have a hunch that after you read it you'll want to add to the fan-mail avalanche she's been receiving.

●

War hero, newspaperman, diplomat, educator, author—and much more. That's **General Carlos P. Romulo,** peppery fighter for democracy who has long been one of the prickliest thorns in the flesh of the Red bear. When he unlimbers to tell you why *The UN Needs More Muscle* (page 15), he speaks with the authority of a man who knows. As ardently as he fought the Japanese invaders of the Philippines in World War II, Romulo now is slugging it out toe to toe with the Communists in the halls of the UN. On what is decided about the issues he raises may hinge the future peace—and the existence—of our world.

OUR CAMERA CLIQUE

To take good photos of teen-agers, you have to be at the right spot at the right instant. Charles W. Keysor found achieving this his biggest problem in photographing *Kansas Discovers Dixie* (page 24). He sprawled in the aisles of moving buses, climbed trees, hiked to the top of a 75-foot grandstand, and waded to his waist in the ocean in quest of action pictures. From sunup until evening devotions he worked with three cameras, switching from one to the other. Two Leicas were equipped with 35 mm and 90 mm lenses and a Rolleiflex was used for low-angle or square composition. All cameras were loaded with Tri-X film.

"You can't waste time fiddling with nobs and dials when you're trying to keep up with 69 teen-agers," he tells us. "You have to concentrate on what's happening in front of your camera!"

PHOTO CREDITS

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Nearly 1,500 Africans attended a recent revival at Okeke, Belgian Congo—a Methodist "land of decision." After each sermon, new Christian converts flocked to this mourners' bench in the cross-shaped outdoor chapel formed of palm branches.

Christ Comes to the Congo

Sparked by Methodist missionaries, a mushrooming Christian revival movement is sweeping central Belgian Congo, heartland of awakening Africa. Many Africans—some former headhunters and cannibals—walk for days to attend week-long sessions of prayer, song, and preaching. Villages clamor for the honor of holding revivals, but most requests must be denied because trained leaders are scarce in the Congo.

Still, word of the gospel is carried to remote tribes by native Christian witnesses — potential preachers — who have increased sevenfold since the revival upsurge began two years ago.

"The central Congo is moving faster than we can keep pace," said Dr. E. Harold Mohn, general secretary, Methodist Commission on Promotion and Cultivation, on his return from an African tour. "Yet if we do not keep up, the African's new hunger for knowledge may be fed by a false philosophy of life."

Between sessions, missionary H. T. Maclin (above) distributes Bibles and hymnals to villagers. Left, evangelist Moise Ngondjolo oversees preparations for revival banquet.

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